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ARTICLE No. 6.

The Songs of the Elder of Herat

Translated from the Russian of V. Zhukovsky

By L. BOGDANOV

(L. S. DUGIN)

[The sketch of which a translation is given below originally appeared in the 'Vostochnyia Zamietki' (i.e. 'Oriental Notices'), a memorial volume dedicated by the professors and readers of the Faculty of Oriental Languages of St. Petersburg to the 'Ecole des Langues Vivantes Orientales' of Paris, on the occasion of the centenary celebrations of its foundation, in 1895.

Copies of the Russian original not being very easily accessible* (only 322 copies, numbered I-XII and 1–310, were published), and only very few among scholars of Persian being familiar with Russian, it was thought advisable not to let this early work of the great Russian savant be relegated to oblivion, the more so, as there are no European editions of Anṣārī's works in existence.]

In those glorious days of Persian letters, when Nāṣir-i Khosrow (d. 481 A.H.), at Kunduz, was unfolding in the 'Book of Light', the 'Book of Happiness', and other works, his ideology,—the outcome of long hesitations and protracted journeyings all over the world; when the famous vizier of the Seljūqs, Niẓāmu-l-Mulk (d. 483 A.H.) was compiling his 'Treatise on Government'; when Jullābī (d. 456 or 464 A.H.) was discussing the tenets of Ṣufiism in his work entitled 'The Uncovering of What is Veiled'; when the austere ascetic Abū-Sa'īd ibn Abī-l-Khayr (d. 440 A.H.), at Mahna, was presenting mystical thoughts in the garb of graceful quatrains,** —at that time, at Herat, that 'little garden of the Anṣārs'[1], the 'Elder of Herat', 'Abdullāh Anṣārī[1], was expounding his teaching and passionately calling mankind to Truth.

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* Our thanks are due in this place to Mr. J. van Manen, the former General Secretary of the Society, through whose courtesy in lending the present writer for a protracted period his own copy of that valuable publication (probably, the only copy in existence in India) the present translation was made possible.—The Translator.

** The question of Abū-Sa'īd's authorship with regard to the quatrains generally attributed to him has become open to discussion since the publication by Zhukovsky himself (in 1899) of the Persian biography of Abū-Sa'īd, in which it is stated that the 'Shaykh' had never uttered any quatrain beside the one quoted by the biographer.—The Translator.

[1] Jāmī, Nafaḥātu-l-Uns, Indian edition of 1289, p. 232.

Abū-Ismā'īl 'Abdullāh ibn Abī-Manṣūr Muḥammad al-Anṣārī al-Haravī was born on the 2nd of Sha'bān 396 A.H. (1005 A.D.) at Herat, to which place his ancestors had come in the days of caliph 'Uṣmān with the latter's famous general Aḥnaf b. Qays. When he was still quite young, Anṣārī showed already an extraordinary aptitude for making verses, which were highly admired by his schoolfellows, who used to suggest themes for his poetic improvisations. Endowed with a remarkable memory and an uncommon zeal for study, to which he devoted the whole day and even part of the night, strictly adhering all the time to a fixed time-table, he studied theology and jurisprudence of the Ḥanbalite sect under the guidance of many *shaykhs*, such as Abū-l-Ḥasan Bishrī,* Abū-l-Fazl b. Muḥammad at-Taqī, Yaḥyā b. 'Ammār. It was the latter who foresaw in the then 14 years-old 'Abdullāh the future great teacher. And we see, in fact, that his deep erudition earned for him in later years the title of 'Shaykhu-l-Islām' *par excellence*. He devoted himself with particular zeal to collecting traditions, which he succeeded in recording from 300 of the most strict followers of the *sunna* and '*people of the ḥadīṣ*', steadfastly avoiding at the same time 'opinionated people'**, innovators and scholastics and rejecting any traditions, however well substantiated, transmitted by such persons. Such a strict discrimination and undeviating singleness of purpose are considered by many as a proof of Anṣārī's excellence in his capacity of a 'champion of the *sunna* and a destroyer of innovations'.

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[1] Biographical data about him are found in: Soyutii liber de interpretibus Korani (ed. Meursinge) p. 15, No. 45, and note on p. 86; كتاب طبقات الحفاظ auctore Dahabio (ed. Wüstenfeld), p. 24, No. 27; the historical work by al-'Aynī, Asiatic Museum (St. Petersburg) Ms. No. 177 (524), part II, fol. 242r; Rāzī's Haft Iqlīm, As. Mus. Ms. No. 603/bc, fol. 240r ; Mujmal-i Faṣīḥī, As. Mus. Ms. No. 581/*a*, fol. 266r; Bayqarā's Majālisu-l-'Ushshāq, *majlis* 8th, St. Petersburg University Library Ms. No. 915 fol. 46r;—Dārā-Shukūh's Safīnatu-l-Awliyā, As. Mus. Ms. No. 581, fol. 170v ; Riẓa-Qulī-Khān's Riyāẓu-l-'Ārifīn, p. 30; his Majma'u-l-Fuṣaḥā, I, p. 65; more particularly Nafaḥātu-l-Uns, Indian ed. of 1289, p. 212 (Nassau-Lees' ed., No. 394, pp. 376–380.–T.), and passim.

* Zhukovsky in his Russian text, spells the name as '*Basharī*'. But cf. Nafaḥātu-l-Uns, Nawal Kishore ed., of 1317 A.H. (1899 A.D.), p. 309, marginal note, where the vocalization is given as: بکسر باء موحده و سکون شین معجمه و راء مهمله.—The Translator.

** صاحب رای is a term applied by other Sunnī sects of Islam to the Ḥanafites: Anṣārī being himself a Ḥanbalite, quite naturally, avoided to record traditions, however reliable, from the lips of the representatives of that rival sect.—The Translator.

According to his own statement, Anṣārī knew by heart as many as 300,000 traditions, being able to quote an appropriate tradition for the most trifling incidents in daily life.

The *shaykhs* whom he mentions as having been his teachers in religious law were many, but he recognizes as his spiritual guide (*pīr*) only Abū-l-Ḥasan Kharaqānī stating clearly that "he would not have known Truth, had he not seen Kharaqānī". That close relationship in *taṣavvuf* between himself and Abū-l-Ḥasan is recorded by Anṣārī in following terms:

(A, fol. 632)* عبد الله مردی بود بیابانی، می رفت بطلب آب زندگانی،
ناگاه برسید بحسن خرقانی، آنجا یافت چشمهٔ آب حیوانی، چندان
آب بخورد نه عبد الله ماند نه خرقانی، پیر انصاری گنج بود
پنهانی، کلید او بدست خرقانی

"'Abdullāh was a savage; he went in search of the water of life; suddenly he came across Ḥasan Kharaqānī; he found there a fountain-head of the water of life, and drank so much of it that there remained neither 'Abdullāh, nor Kharaqānī; the Elder Anṣārī is a locked treasury, the key of which is in the hands of Kharaqānī".—Anṣārī died in 481 A.H. (1088 A.D.) and is buried at Gāzurgāh, a suburb of Herat. His tomb is held in great reverence by all classes of the population, is kept up by Eastern rulers and has been often described in detail by many travellers who visited Khorasan at different epochs.

A considerable literary patrimony was left by Anṣārī, both in Arabic and Persian, but, as far as one can gather from the catalogues of great libraries, only a minor part of his works, either original or in later adaptations, has reached us.

Haji Khalfa mentions the following of his works:

(1) 'The forty traditions of the Shaykhu-l-Islām' اربعین شیخ الاسلام (I, 235, No. 411);

(2) 'The Joy of the Disciples and the Sun of the Assemblies' انس المریدین و شمس المجالس—a mystical story of Joseph and Zulaykhā—(I, 453 No. 1339);

(3) A commentary on Abū-Bekr Muḥammad Bukhārī Kalābādī's 'Exposition of the teachings of the Ṣūfīs' التعرّف لمذهب التصوّف (II, 316, No. 3083);

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* For the designations A, B and C used by Zhukovsky in this article, v. p. 5 under para. I.—The Translator.

(4) The essence of the *ḥadīs̱* " All innovation is heresy " خلاصة فى حديث كلّ بدعة ضلالة (III, 168, No. 4782);

(5) Three Persian *dīvāns* (III, 293, No. 5539);

(6) 'In Blame of the scholastic theology' ذمّ الكلام (III, 335, No. 5822);

(7) Rhymed prose مسجّعات (V, 528, No. 11560);

(8) 'The Stations of the Travellers' منازل السائرين which was composed to comply with a request made by the people of Herat; many commentaries on that work have been written (VI, 129, No. 12920);

(9) 'The virtues of imām Aḥmad ibn-Ḥanbal' مناقب الامام احمد بن محمد بن حنبل (VI, 143, No. 13011).

Suyūṭī mentions his

(10) 'Book of the Discerner' كتاب الفاروق dealing with the attributes of God;

Bayqarā mentions his

(11) Commentary on the Qur'ān, written in 'the tongue of the dervishes', and

Rizā-qulī-khān speaks of his

(12) 'Lights of Certainty' انوار التحقيق, a well-known book containing prayers, sayings, pious precepts and admonitions.

Finally, it is known from the introduction to Jāmī's Nafaḥātu-l-Uns that Anṣārī used to dictate in gatherings of disciples the work by 'Abdu-r-raḥmān Naysābūrī (d. 412 A.H.) known under the title 'Classes of Sūfīs' طبقات الصوفية, adding to it sayings of various *shaykhs* and his own arguments and observations, whilst one of his friends or *murīds* would take it down from dictation. In such a way there was produced

(13) a book valuable by its contents for the Ṣūfīs. That work was written in the old language of Herat of that time and had since, in many parts, become hardly intelligible owing to mistakes and blunders committed by the successive copyists. It dealt only with the Ṣūfīs of earlier times and did not contain any mention of Anṣārī himself, his contemporaries and immediate successors. That was the reason why Jāmī, by adding to it abstracts from later works, came to compile his well-known Nafaḥātu-l-Uns. In Jāmī's work Anṣārī is everywhere mentioned simply by his title Shaykhu-l-Islām— شيخ الاسلام ميگويد

Of all the above enumerated works of Anṣārī, to my knowledge, only * the *Manāzilu-s-Sā'irīn* has reached us under its original title, and copies of it are extremely rare. An interesting and valuable old Ms. of it, bearing the date 620 A.H. (1223 A.D.), has been described by Flügel in his Vienna Library catalogue (III, 321). On the other hand, one often comes across manuscript copies in various libraries and Eastern editions of certain minor tracts by Anṣārī, which at first would seem not to be contained in the list given above, bearing titles such as: *Munājāt*, *Maqālat*, *Ilāhī-nāma*, *Naṣīḥat-nāma*, and a voluminous pseudo-*Manāzilu-s-Sā'irīn* in Persian.

There is quite a number of such works by Anṣārī in St. Petersburg. They can be divided into three categories:

I. Mss. of the Persian *Manāzilu-s-Sā'irīn*, of which there are no copies in the libraries of Western Europe. Two of these Mss. (A and B) belong to myself, having been acquired in 1890 in Bukhara, and the third one (C) is the Ms. III. 2.8 in the Imperial Public Library of St. Petersburg. All these copies are modern and only C bears a date—1267 A.H. Beginning:

حمد بیحد الٰهی را و درود بیعدد پادشاهی را که برداشت
از دیدهٔ دلها رمد و رَفَعَ ٱلسَّمَوَاتِ بِغَيْرِ عَمَدَ بگسترانید فرش
ثُمَّ ٱسْتَوَى عَلَى ٱلْعَرْشِ و بقدرت از فهم دور و جَعَلَ ٱلظُّلُمَاتِ
وَ ٱلنُّورَ و پدید آورد دی و بهار و خَلَقَ ٱللَّيْلَ وَ ٱلنَّهَارَ و بیا فرید
کوه و کمر و سَخَّرَ ٱلشَّمْسَ وَ ٱلْقَمَرَ و بیاراست چهرهٔ صباح
وَ هُوَ ٱلَّذِي يُرْسِلُ ٱلرِّيَاحَ و شمع یقین نهاد در خلد سُبْحَانَهُ
أَنْ يَكُونَ لَهُ وَلَدَ الخ

The name of the work is nowhere mentioned in the text, but appears in a colophon by the copyist in codex C, and is also found on the initial folio of codex A, added in another, more modern hand. The work is written mostly in rhymed prose interspersed with ghazals, quatrains, maṣnavīs and qiṭʻas, and is full of every kind of mystic dissertations, exhortations, parables, traditions (*ḥadīṣ*), etc. and, judging from its contents, could be supposed to be the same as the *Anwāru-t-taḥqīq* mentioned by Riẓā-qulī-khān, yet, by its style it could well be taken for the *Musajjaʻāt* recorded by Haji Khalfa. That it is not the *Manāzilu-s-Sā'irīn* clearly appears from the descriptions of the latter work by Flügel (loc. cit.) and by Ahlwardt (the Berlin Library Arabic Catalogue, III, pp. 11-12, No. 2826).

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* Since then, however, a Ms. of the Ṭabaqātu-ṣ-Ṣūfiyya has been discovered in the Library of the Asiatic Society of Bengal and described in its Descriptive Catalogue of the Persian Mss. in the Collection of Asiatic Society of Bengal (Calcutta, 1924), p. 78 under No. 234, and, more in detail, by its learned compiler, in a separate article in JRAS. pp. 1–34 and 337–382.—The Translator.

The three above cited copies do not always coincide. The fullest of the three Mss. is the one belonging to the Public Library of St. Petersburg.

II. The small *risālas* (in the Public Library Codex III. 3.37 and in the initial part of my Ms. C) are similar to the مناجات خواجه عبد الله انصاری published in India in 1286 A.H., and to the Mss. described in Rieu's (I, 35) and Flügel's (III 497) catalogues.

III. Other minor tracts, containing invocations to God, wise sayings, rules to be followed by a vizier, etc.; Mss. Nos. 258, 259, 260 of Dorn's catalogue; codex No. 268^{a} in the Asiatic Museum (of the Academy of Sciences, St. Petersburg); codex No. 386 of the University Library, St. Petersburg, fol. 352^{r}–364^{v} and fol. 366^{r}–274^{r}. The texts vary a great deal with regard to the wording.

In many cases large parts of the works of groups II and III are integrally included in the pseudo-*Manāzilu-s-Sā'irīn*, which makes one think that all the just mentioned works might have been once parts of one whole, later disintegrating so as to form the more common versions known as the [pseudo-] *Manāzilu-s-Sā'irīn*, *Ilāhī-nāma* or *Munājāt*. Such a disintegration could well have been caused by the absence of an obligatory unity in the arrangement of the text of a work consisting of strings of brief thoughts unconnected either by form or context.

Of Eastern editions of the works of Anṣārī (of European editions there is none), besides the already mentioned Indian edition of the *Munājāt*, there exist two more brief Tehran editions (1299 and 1304 A.H.) of the same, and an Indian edition of his quatrains in a collection published in 1297 A.H.

The above materials fully suffice to enable us to understand Anṣārī as a mystic and to give him his proper place in the Ṣūfic literature of his time and of later epochs. Definitions of mystic concepts and ideas, which were by later writers clothed in a somewhat obscure garb of allegories and parables, leaving to the reader to draw his own conclusions, are presented by him, with great clearness and fulness, in the form of extremely brief and elegant apophtegms.

'The Friend,' says Anṣārī, 'is a Sea, all the rest are rivers: if thou be seeking pearls, look for them in the Sea, not in the river' دوست دریا ست باقی همه جوی اگر دُر جوئی ز دریا جوی نه از جوی[1]

'On the outward—go straight, and that is "Law"
'Inwardly—be pure, and that is "Path"
'After having straightened the external by the internal,
'See God in thy heart, and that is "Realization"'

بظاهر راست رو اینک شریعت

بباطن صاف شو اینک طریقت

چو ظاهررا بباطن راست کردی

خدابین شو ز دل اینک حقیقت

' "Realization" is a sea, "Law" is a ship. Without a ship how canst thou cross the sea'? حقیقت دریاست و شریعت کشتی از دریا بی کشتی بچه گذشتی[3]

'What Manṣūr (Ḥallāj) said, I also said. He revealed it, and I concealed it' آنچه منصور گفت من کفتم او آشکارا کرد من بنهفتم[4]

Ḥallāj said: 'I am Truth', and became a crown for the gibbet. 'Abdullāh spoke the truth, and became a crowned head' حلاج انا الحق کفت تاج دار شد عبد الله حق کفت تاجدار شد[5]

'What is a dervish? A little sifted earth, with a little water sprinkled on it. No harm from it to the sole of the foot, no dust from it to the upper part of the foot' درویشی چیست خاککی بیخته و آبکی برو ریخته نه کف پارا ازو دردی و نه پشت پارا ازو گردی[6]

Anṣārī shows himself as a typical and firm protagonist of Ṣufiism in his 'songs' as well, of which a certain number, culled from the pseudo-*Manāzilu-s-Sā'irīn*, is submitted below.

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[1] Univ. Library Ms. No. 386, fol. 368r.
[2] Indian ed., p. 41.
[3] Imperial Public Library Ms. No. 258, fol. 8v.
[4] Ibid., fol. 7r.
[5] Imperial Public Library Ms. No. 259, fol. 6r.
[6] Imperial Public Library Ms. No. 258, fol. 5r.

to the attention of lovers of Persian literature. The poetical surnames used by our author in these 'songs' are: 'The Elder of the Anṣārs', 'Anṣārī, the Elder' and 'The Elder of Herat'.

I

A, fol. 52ʳ; B, fol. 109ʳ; C, fol. 93ʳ; Ind. ed., p. 17.

هلا در کار حق[1] میکن نظرها
که در راهِ تو می بینم خطرها
گشای از خواب غفلت[2] چشم تا[3] من
بگوش هوش تو گویم خبرها[4]
نگر در خلق گورستان فگنده
ز یک تیر فنا جمله سپرها
بسا شاهان مه رویند در خاک
کز ایشان در جهان ماندست اثرها
معاصی زهر قهر است[5] و نموده
بکام نفس تو همچون شکرها
گذرگاهیست این دنیای فانی
نیاید مرد عاقل بر گذرها
چو درپیش است مرگ ای پیر انصار
تماشای جهان کن در سفرها

---

[1] C خود

[2] Omitted in A

[3] B, C, and Ind. ed. با

[4] Ind. ed. سخنها

[5] Ind. ed. و قهر از تو

O heart! observe the work of Truth, because on thy road I see many dangers.

Open thy eyes from the sleep of negligence, so that I should tell to the ear of thy reason many revelations.

Look at the people of the graveyard, who from one arrow of annihilation have thrown down all their shields.

How many moon-faced kings are under earth, traces of whom are still remaining in this world!

Sins are an overwhelming poison, and yet they taste to the palate of thy lower soul like sugar.

This transitory world is a crossroad: a wise man does not stop at crossroads.

Since death is looming ahead of thee, O Elder of the Anṣārs, look at the world by undertaking journeys.

II

A, fol. 44^v; B, fol. 95^v; C, fol. 80^v.

بروز مرگ که روز فراق[1] یاران است
کسیکه[2] دست من آمد گرفت یار آن است
گمان مبر که بمیرم ز مرگ و گردم خاک
ز سوی یار چو باران لطف باران است
بماتم مگری[3] زار زار و نوحه مکن
که آن نفس نفس صور وصل جانان[4] است
جنازه‌ام چو بو بینی[5] تو از فراق منال
که دست دوست در آندم بگردن جان است

---

[1] C وداع

[2] B and C یکی که

[3] B and C نگری

[4] B and C سلطان

[5] C تو بو بینی I leave the lection بو بینی instead of ببینی and farther below بو بسته inst. of ببسته and بو بین inst. of ببین, since it occurs in all the three Mss.

بیا و بر سر تابوت من تماشا کن
ببانگ نای و دف و مطربی که خوشخوان است
مرا بگور در آری بگو مبارک باد
مگو دریغ که تاریک و تنک زندان است
که راه گور ره گلشنست بر دل ما
هوای خاک لحد فصل نوبهاران است
زنخ بو بسته و در گور خفته ام منگر
که مرغ روح من اندر خروش و جولان است
کفن بوبین که به از جامه کشت در برمن
سرا و منزل من در ریاض رضوان است
شراب و شربت من شد طهور[1] در دل خاک
غذای جان‌ده جانم جمال جانان است
زیارت من چو بیائی بیا تو پاکوبان
که بزم مقبرهٔ ما مقام مستان است
یقین که مستی انصاری از رخ ساقیست
که شعر تو سبب مستی حزیفان است *

---

[1] B and C; A has من انطهور شربت

* This is one of the two *ghazals* of Anṣārī which were reprinted from Zhukovsky's article in the little known and now extremely rare Persian chrestomathy compiled by 'Abdullah Ghaffarov (its full title in Persian is: منتخبات فارسیه از آثار مؤلفین ایران از قرن چهارم هجری الی ایامنا هذا بسعی و اهتمام میرزا عبد الله بن عبد الغفّار تبریزی معلّم زبان ترکی در مدرسة السنة شرقیة لازا روف جمع و نگاشته شد - جلد دوّم - نظم - مسکو - سنة ۱۳۲۴ هجری ۱۹۰۶ میلادی -

The Translator.

On the day of death, which is the day of parting with friends, a friend is he who comes and shakes my hand.

Think not that I shall die from death and become dust, because from the Friend the rain of grace is pouring forth.

Weep not in bitter grief for me and bewail me not, for that [last] breath is the breath of the trumpet of the union with the Sweetheart.

When thou seest my bier, groan not with separation, for at that moment the arm of the Friend is on the neck of my soul.

Come and admire my coffin at the sound of a flute, of cymbals, of the song of a pleasant-voiced singer.

When consigning me to the grave, say 'Hail !', say not 'Alas, how dark and narrow is that prison !'

The way to the grave is the way to a flower-garden for our heart, and the time in the depth of the earth is early spring.

Mind not that, with my chin bandaged,* I am lying in the grave, for the bird of my spirit is singing and flying about.

Look at my shroud, which has become better than any clothes on my body, since it means my sojourn in the gardens of Rizvān.

My wine and my drink is the purification in the heart of the earth, the life-giving food of my soul is the beauty of the Sweetheart.

When thou comest to visit my tomb, come with a dancing step, for the feast on my grave is the trysting-place of the intoxicated.

Verily, thou art drunk, O Anṣārī ! It is from the countenance of the Cup-bearer that thy verses cause the inebriety of thy companions.

III

A, fol. 17^{v}; B, fol. 43^{r}; C, fol. 41^{v}.

هرکه امروز از پی حق پای نفس خود نهشت
کی بود جانش معطّر از نسیمات بهشت[1]

---

* Zhukovsky translates زنخ بربسته و در گور خفته‌ام منگر : "Do not think that I have given up talking and have gone to sleep in the grave". But, '*zanakh bastū*' is merely an allusion to the special bandage (the '*tahta-l-ḥanak*') keeping in position the chin of a corpse among Muslims. '*Khufta*' I take here to mean 'lying', not necessarily 'sleeping', and '*manigar*' could hardly mean 'do not think'.

[1] C has کی شود فردا معطّر جانش از بوی بهشت

قاف قرب حق ترا گر می بباید جهد کن
خرمن آن کس را مسلّم شد که اوّل دانهٔ کشت
جامهٔ بالاش پوشد روز محشر هر وجود
روزی او تا که اینجا ریسمانرا از چه رشت
گر تو نیکی تکیه برکردار نیک خود مکن
ور بدی لَا تَقْنَطُوا را حق ز بهر ما نوشت
ای بسا خودبین ز مسجد سوی دوزخ می رود
وی بسا مسکین که ناگه شد بهشتی در کنشت
مرحبا آنرا که اندر عمر خود یک صبحدم
خاک پاک سجده را از آب چشم خود سرشت
با ازل کاری نداری[1] امتثال امــــر کن
وین فضولیها بمان ای مرجع تو خاک خشت
دولت دار النعیم و وصلت حوران خوب
کی توانی یافت آخر با چنین کردار زشت
حال آدم بین بعبرت پیر انصــاری برو
کز پی یک ذلّت ایزد از بهشت او را بهشت[2]*

Whosoever to-day bendeth not the steps of his lower soul towards Truth, how can his [higher] soul be perfumed by the fragrant breezes of Paradise.

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* see footnote on p. 10.—The Translator.

[1] A and C ندارد

[2] B and C در بهشت اورا نهشت

If thou wantest [to reach] the mountain Qāf* of the proximity to Truth, strive for it; the harvest is assured for him who first soweth the seed.

A robe to fit its stature will be worn by every being on the Day of the Resurrection: everyone's lot will be according to the kind of yarn spun by him in this world.

If thou art good, rely not on thy good actions; if thou art bad, it is for us that God hath written the words '*Despair ye not!*[1]'

How many self-seekers go straight from the mosque to Hell, how many humble ones in the synagogue become suddenly dwellers in Paradise!

Welcome to him who, during his life, hath mixed, if only on one morning, the pure dust of genuflexion with the moisture of his eyes.

Thou hast no business with pre-eternity,—obey orders, leave that impertinence, O thou whose ultimate destination is to become clay for bricks.

How canst thou, with thy evil doings, attain unto the wealth of the 'Abode of Bliss' and the beautiful houris?

Take a warning from the case of Adam, O Elder Anṣārī, and go: for one mistake, God expelled him from Paradise.

IV

A. fol. 127^{v}; B, fol. 230^{v}; C, fol. 256^{r}.

ای شده عمر عزیز تو بغفلت برباد
وز کفن موی سفید تو ترا یاد نداد
گر بدانی که چه راهست ترا اندر پیش
بر نیاری بهمه عمر ازان یک دم شاد
چند ازین خواب گران خیز و دمی طاعت کن
ای که در زیر زمین[2] کس چو تو در خواب مباد

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* In a postscript to his article Zhukovsky suggests himself this translation: originally he translated the passage: 'If thou needest the [letter] *qaf* of the [word] *qurb*—the first step on the road to Truth', etc. I have merely installed that correction in the place to which it belongs.—The Translator.

[1] Qur'ān, XXXIX, v. 54.

[2] C has ای که در روی کسی

در دل خاک لحد خواب چنان خواهی کرد
که رود جملهٔ لذّات جهانت از یاد
کاهلی سهل بود رغم شیاطین برخیز
تا که ارواح عزیزان تو گردد ز تو شاد
کاروان رفت درین منزل خونخوار مخسب
راه دور است و خطرناک[1] نخوردی غم زاد
رو بدرگاه خداوند کریم آر و رحیم
یاد کن کردهٔ خودرا و برآور فریاد
گو الهی ز معاصی بتو میگردم باز
هرچه کردم همه بد بود و خطا بود و فساد
آخر این خانه و دکّان تو ویران شدنی است
بر سر[2] سیل فنا خانه که کردست آباد
قصر و ایوان و سراپرده نماند با کس
ریخت در خاک تن عاد و ثمود و شدّاد
یا رب از فضل ببخشی تو گناه همه را
وعدهٔ تست که آللّٰهُ لَطِیفٌ بِعِبَاد
ای کریم از کرم خویش تو انصاریرا
با همه امّت احمد برسانی بمراد

---

[1] B has راه تو دور و دراز است

[2] C ره

Thy precious life was wasted in negligence, and thy white hair reminded thee not of the shroud.

If thou knewest only what kind of road is ahead of thee, thou wouldst not breathe a single happy breath in the whole of thy life.

Arise from that heavy sleep and worship God for a moment, O thou than whom no one should be more fast asleep under the earth.

In the depth of the dust of the grave thou shalt have such a sleep that all the joys of this world will disappear from thy memory.

O indolent one! it is easy to humiliate devils,—arise, so that the souls of thy dear ones should rejoice.

The caravan is gone. Sleep thou not at this blood-thirsty station: the road is long and full of dangers, and thou hast not thought of travelling-provisions.

Turn thy face to the palace of the Merciful Lord, the Forgiving, remember thy actions and scream for help.

Say: 'O God! from sins I return to Thee: whatever I did was evil, error and iniquity'.

In the end this house and shop of thine are doomed to destruction: who is it who buildeth a house in the path of the torrent of destruction?

Castles, palaces and pavilions remain not for anybody: the bodies of 'Ād and Ṣamūd and Shaddād have fallen to dust.

O Lord! forgive Thou, in Thy Mercy, the sins of everybody: it is Thy promise that '*God is kind to His slaves*'.[1]

O Merciful One! through Thy mercy bring Thou Anṣārī and the whole community of Muḥammad to the object of desire.

V

A, fol. 2^{v}; B, fol. 16^{r}; C, fol. 2^{v}; Ind. ed. p. 40.

مرحبا قومی که داد بندگی‌را داده اند
ترک دنیا کرده اند و از همه آزاد اند
روزها با روزه و[2] در کوشهٔ بنشسته اند[3]
باز شبها در مقام بندگی استاده اند

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[1] Qur'ān, XLII, 18.

[2] C تا

[3] Ind. ed. روزها با روزها بنشسته اندر گوشهٔ

نفس خودرا قهر کرده روح‌را داده فتوح
زاد تقوی بر[1] گرفته بهر مرگ آماده اند
طرفة العینی نبوده غافل از حضرت و لیک
سیلها با این همه از چشم خود[2] بگشاده اند
یکزمان از نوحه همچون نوح خالی نیستند
گوئیا خود همچو یحیی بهر زاری زاده اند[3]
ز آب و تاب تب الله غسل کرده در جهان
روی‌را بر خاک پاک اُسْجُدُوا بنهاده اند
راحتی دیدند و ذوقی یافتند از انس او
روز و شب در کنج خلوت بر سر سجّاده اند
رَبَّنَا گویند ازان لَبَّیْکَ عَبْدِی بشنوند
جمله سرمست أَلَسْتُ جرعهٔ این باده اند
تا بدنیا آمدند از کلبهٔ کتم و عدم
سوی حضرت جز نیاز و ناله نفرستاده اند
پیر انصاری تو میدانی که ایشان کیستند
فرقهٔ بی[4] کرّ و فرّ و زمرهٔ دل ساده اند

---

[1] C خود
[2] Ind. ed. از دیده‌ها
[3] The three following verses occur only in the Indian ed.
[4] Thus Ind. ed.; A, B and C با

R
956.5
C12J.B
V.5

पुस्तकालय

Blessed be the people who have achieved service, have relinquished the world and are free from everything. The whole day long they are fasting and sitting in their corners, and at night they stand in the place of worship.

They have conquered their lower soul and made the spirit victorious; have provided themselves with the fear of God and are prepared for death.

For one moment have they not been negligent of [His] Person, and yet they are letting loose from their eyes whole torrents of tears.

For one moment, like Noah, they are not free from lamenting, —one would say that, like John [the Baptist], they have been born for weeping.

By the water and fire of the fever of God they perform their ablutions, and place their face on the pure earth of [the word] '*Prostrate yourselves*'.[1]

They have found peace and they have enjoyed communion with Him, day and night in the corner of solitude they are sitting on the praying-carpet.

They say '*O Lord!*', and they hear from Him, '*Here I am, O My servant!*' they are all intoxicated with the wine of [the words] '*Am I not your Lord?*'[2]

Since the time they have come in to this world from the cell of concealment and non-being, they address nothing but invocations and lamentations to His [Divine] Person.

O Elder Anṣārī! thou knowest who they are: a band devoid of pomp and pride, a group of simple-hearted people.

~~68386~~

VI

A, fol. 47r; B, fol. 100r; C, fol. 83v.

این چه سیل است این چه ویل است این چه طوفان است و دود
این چه قهر است این چه دهر است اهل گیتی[3] را چه بود
سینها از کینها دان گشته بی نور صفا[4]
کلبهٔ دلها ز غلها مانده بی شمع شهود

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[1] Qur'ān, XXV, 61.

[2] Qur'ān, VII, 171.

[3] B کشتی را

[4] C [illegible]

110558
पुस्तकालय
गुरुकुल काङ्गड़ी विश्वविद्यालय

عالمی بینم خراب و مردم غافل درو
در پی دنیا زیان آخرت‌را دیده سود
آتش فتنه هزاران شهر دل‌را سوخته
ربع مسکون‌را کرفته تیغ انکار و جحود
نه بکا و ژاله‌را در درگه حضرت قبول
نه دعا و ناله‌را بر سوی علّیّین صعود
نی نیازی در نماز و نی پیامی در قیام[1]
نه خضوعی در رکوع و نه شهودی در سجود[2]
زاهدان از کدس قدس زرع شرع احمدی
دانهٔ معنی نکفته[3] جز مکر گفت و شنود
مفتیانرا یوسف جان مانده اندر چاه جاه
هر یکی خودرا عزیزی کرده[4] در مصر وجود
عابدان خودپرست و نفس‌پرور ظاهر اند
کیست کو از دود غفلت باطن خود را زدود
قاضیان میل تمامی کرده سوی سیل ویل
بهر رشوت کرده ضایع وضع احکام و حدود
حاکمان خود بر رعایا همچو گرگی در رمه
گوئیا هرگز در ایشان رحمت و رافت نبود

---

[1] Thus B; A and C قیامی در پیام

[2] C نه قیامی در قعود

[3] B and C نجسته

[4] B and C دیده

منعمانرا بر در دل قفل بخلی استوار
نه زبان لغو بسته نه گشاده دست جود
زاهدانرا روز روزه حیلهٔ دریوزه است
شب برای صید دلها دام ایشان در[1] سجود
خواجگانرا بندهٔ خود کرده است آمال مال
حرص دنیائی عنان از دست ایشان در ربود
حافظانرا بنگری حق‌ناشناس و ناسپاس
در عطاهای الهٰی در کفورند[2] و کنود
صوفیان از سیر خوردن روی دل کرده سیاه
بهر دنیا سرخ چشم و طیلسان کرده کبود
طالب نوش است اکنون صوفی سجّاده نشین
زرق و تزویر است ایندم خرقهای تار و پود
کی بود صوفی کسی کاندر پی صورت بود
صیت و وجد* و نام جوید برسرش بادا عمود[3]
کی بود صوفی کسی کو نفس را برحق گزید
دوست‌را از بهر دشمن بیوفائیها نمود

---

[1] C دان

[2] Thus C; A در کنوزند B بس کفورند

* I prefer to read وجه and translate accordingly.—The Translator.

[3] In B the whole verse is omitted.

کی بود صوفی کسی کو خفته باشد تا سحر
آه دلسوزی ندارد هردم از شوق ودود
کی بود صوفی چنان خر طبع کو از حرص خویش
می نخواهد تا کسی‌را باشد از گاوی غدود
کی بود صوفی کسی کز آتش شوق الله
می نسوزد جان او در مجمر تن همچو عود[1]
کی بود صوفی کسی کو در ره اسلام و دین
کذب گوید چون نصاری بغض دارد[2] چون یهود
صوفیٔ صافی که باشد آنکه اورا خلق حسن[3]
چون بدی دید از برادر در جزا نیکی فزود[4]
صوفیٔ صافی که باشد آنکه بی دیدار یار
گر همه دار القرار است او نمیخواهد خلود
ساقیٔ باقی سَقَاهُمْ رَبُّهُمْ فرموده است
ورنه عاشق‌را بجنّت رغبتی اصلا نبود
ای مزوّر صدق باید تا گشاید بر تو راه
کی شوی ای بنده صالح تا ننالی همچو عود

---

[1] In B the whole verse is omitted.

[2] B جوید

[3] B حسن خلق

[4] C omits the whole verse.

پیر انصاری تو در[1] صفرا لکن[2]. آهسته باش[3]
چون زیان کردن بمردم درپی دنیا چه سود[4]

What is that torrent? What is that misfortune? What is that flood and smoke? What is that oppression, what times are these? What hath befallen the people of this world?

Breasts from rancour, know thee, have become devoid of the light of purity, the cells of the hearts from hatred have been left without the lamp of the sight of God.

The whole world I see in ruins full of careless people in search for worldly goods, damage to the life to come they consider an advantage.

The fire of discord hath burned down thousands of cities of hearts, the whole inhabited world is conquered by the sword of disbelief and denial.

No response to weeping and tears is vouchsafed from the Court of the Almighty, prayers and lamentations reach not the Sublime.

There is no humility in the prayer and no intelligence in the 'standing up' (*qiyām*), no submission in the 'bowing' (*rukū'*), no recognition [of one's unworthiness before God] in the 'prostration' (*sujūd*).

The hermits have not obtained a single grain of spirituality from threshing the sheaves of the holy field of Muḥammad's law, except idle talk.

For the *muftīs*, the Joseph of the soul remains in the well of outward dignity,—each of them maketh himself a prime minister of the Egypt of human existence.

One sees self-conceited and sensual devotees: who of them wipeth off the soot of negligence from his inner self?

The judges are wholeheartedly directing themselves towards the torrent of calamity: for a bribe they damage the institution of the ordinances and penal laws.

The rulers are treating their subjects like wolves would treat a flock of sheep, as if they had never felt any mercy or compassion.

The wealthy ones have a strong lock of avarice on their heart, their mouths are always open with silly talk, their hands are never opened in liberality.

For the zealots the days of fasting are a pretext for begging, and at night their snare for catching hearts are genufluxions.

---

[1] C has: پیر انصاری برو [2] C مکن.

[3] B has: پیر انصاری تو صفرای مکن آینه را

[4] B has: چون زبان کردید خو کردم دربی سودای او C has: چون زبان کردند مردم در پی سودا چه سود

Expectations of wealth have enslaved the Elders, wordly cupidity hath taken away from their hands the reins [of guidance].

Look at the readers of the Qur'ān (*hāfiẓ*): they ignore Truth and have no gratitude, with regard to divine gifts they are full of negation and denial.

The Ṣūfīs by overeating have darkened the face of their hearts, but for the world they make their eyes red and their turbans blue.

The Ṣūfī squatting now on the praying-carpet seeketh worldly joys, coarse sack-cloth is nowadays mere hypocrisy and deceit.

How can be a Ṣūfī one who seeketh form, who desireth noise, authority and renown? May a pillar crash on his head.

How can be a Ṣūfī one who giveth preference to his lower soul before Truth, who, in favour of the enemy, betrayeth the Friend?

How can be a Ṣūfī one who is asleep till sunrise, one who, in the passion of love emitteth not every moment heart-burning sighs?

How can be a Ṣūfī such an ass, who, in his avarice, is against anybody having a portion of beef?

How can be a Ṣūfī one whose soul, in the fire of longing for God, burneth not in the censer of the body like incense?

How can be a Ṣūfī one, who, in the path of Islam, telleth lies like a Christian and is full of hatred like a Jew?

Who is a pure Ṣūfī? One who is good-tempered, who, when seeing evil from his brother, increaseth goodness in retaliation.

Who is a pure Ṣūfī? who desireth not eternal life, if the gardens of Paradise be devoid of the countenance of the Friend.

The Eternal Cup-Bearer hath deigned to say: '*The Lord hath given them to drink*'[1] ,—otherwise the lover would not have had any longing for Paradise.

O hypocrite! sincerity is needed in order that the road should open before thee. How canst thou, O slave, become pious, unless thou groanest like a lute?

Elder Anṣārī! thou art irritated. Keep quiet: what is the use of hurting people on account of worldy things.

VII

A, fol. 20^r; B, fol. 27^v; C, fol. 44^v.

ای پسر گر مرد راهی بر در دریوزه باش
وز تواضع خاک بوس در قدم چون موزه باش

---

[1] Qur'ān, LXXVI, 21.

خویشتن افگنده دار و بارکش همچو زمین
بر در حق پشت خم چون گنبذ فیروزه باش
مطعم بیچارگان چون کاسه‌شوی منتی
بی طمع سقّای هر تفسیده دل چون کوزه باش
ظاهرت شیرین و باطن تلخ چون خرما مشو
از درون نرم و منوّر وز برون چون غوزه باش
از حیا افگنده سر وز زهد لاغر همچو خنگ
وز ندم در[1] صبحدم در ناله چون جلغوزه باش
گر مسلمانی ز خمر زهر[2] میکن اجتناب
ور ورع ورزیدهٔ زان دورتر از بوزه باش
ور دوام نور ایمان بایدت شب زنده دار
ور امان خواهی[3] ز دوزخ روزها بر روزه باش
ورغنا[4] جوئی ز مردم پیر انصاری برو
قانع و راضی ز حق بر قسمت هر روزه باش

O youth! if thou art a man of the Path, stand at the door of begging, kiss the ground in humility, be in walking like unto a boot.

Keep thyself prostrated, and carry burdens like the earth. At the door of Truth stand thou with thy back bent like the turquoise-blue cupola.

Be a feeder of the destitute like unto an obliging scullion, give to drink to those whose hearts are burning unselfishly, like a pitcher.

---

[1] B and C هر

[2] B خمر و زهر

[3] B یابی

[4] Thus B; A and C عنا

Become not outwardly sweet, and bitter inside like the date. Be soft and white inwardly, and outwardly like a cotton-pod.

Keep thy head bowed in modesty and, from devout exercises, be as thin as a bow-string *. From early morning groans of repentance, be like a pine-nut.

If thou art a Muslim, abstain from the poison of wine, if thou art undergoing pious practices, keep away even from beer.

If thou art in need of the light of true faith, keep awake at night. If thou wantest immunity from hell, pass thy days in fasting.

If thou seekest emancipation from men, O Elder Anṣārī, go thou, and be content and satisfied with what the Lord granteth thee for thy daily lot.

VIII

A, fol. 51ʳ; B, fol. 107ᵛ; C, fol. 91ᵛ.

شبی تیره است و مهی در خسوف .
طریق مضیق و راه مخوف
نه زادی در انبان نه آبی بمشک
نه امکان رفتن نه جای وقوف
ز پیش اژدهای گشاده دهان
ز پس دشمنان کشیده سیوف[1]
بس آنکه تن سست و مرکب ضعیف
نه همراه مشفق نه یار عطوف
چنین وادئ سخت و جای مهیب
زهی مشکل ارحق نباشد رؤوف

---

* Zhukovsky translates: 'a lean horse'. But *khing*, with regard to horses, means only the colour ('grey', etc.), and has no reference to their condition. The meaning 'bow-string' seems to have been overlooked by the author.—The Translator.

[1] Thus B and C; A دشمنانیکه هست با سیوف

سلاح صلاحت شکیبائی است
اگر مرد صافی و پوشیده صوف
مراد از تو صبر است انصاریا
چو گنج رموز از طلسم حروف

The night is dark and the moon is obscured, the path is narrow and the road is full of dangers.

No provender in the bag, no water in the water-bottle, no possibility of advancing and no place for resting.

Ahead a dragon with its jaws open, behind are enemies with swords drawn.

The body very tired, the mount very weak, no kind companion and no affectionate friend.

Such an arduous valley, and such a dreadful place! How difficult it would be, were not the Lord compassionate.

The armour of thy well-being is patience, if thou art a man of purity clothed in wool (*ṣūf*).

Patience is expected from thee, O Anṣārī, as from the lettering of a talisman [is expected] a treasure of riddles.

IX

A, fol. 44v; B, fol. 94v; C, fol. 79r.

الرحیل ای دوستان ما رخت خود برداشتیم
بر شما باد مبارک آنچه ما بگذاشتیم
منزل ما خاک تیره بود و ما از خیرگی
قصر و ایوان تا عنان آسمان افراشتیم[1]
مار بودست آنچه او را مال خود می‌گفته ایم
باد بودست آنچه اورا عمر خود پنداشتیم

---

[1] Thus B and C; A برداشتیم.

ای بسا انبارها کز حرص خود انصاریا
بهر نوشانوش عیش دیگران انباشتیم

We depart, O friends, and we have collected our traps. Whatever remains we offer to you.

Our abode was [to be] the black earth, and foolishly we have erected castles and halls as high as the clouds.

A serpent was what we called our property, and wind was what we thought to be our life.

How many storehouses, O Anṣārī, have we not filled in our cupidity for others to enjoy!

X

A, fol. 17^{r}; B, fol. 42^{r}; C, fol. 40^{v}; Ind. ed., p. 24.

هر تنی‌را رنگ نیکی داده سلطان ازل
هر سری‌را[1] سرنوشتی کرده دیوان ازل
هر وجودی در حقیقت مظهر سرّی شده
تا شود پیدا ز فعلش سرّ پنهان ازل[2]
اختیار[3] ما چه سنجد پیش تقدیر الله
چون ترا چون گوی گردون کرده چوگان ازل
هرچه کاری در بهاران تیرماه آن بدروی
تا چه تخم انداخت اوّل دست دهقان ازل
آنچه باری[4] خواست آن شد پس بحیرت می زنیم
مشت جد و جهد را بر روی سندان ازل[5]

---

[1] Thus B, C and Ind. ed.; A تنی را

[2] In the Ind. ed. the verse is omitted.

[3] Ind. ed. احتیاط

[4] Thus B and Ind. ed.; A and C یاری

[5] In B, C and Ind. ed. is added the next verse.

تا ابد سیری نبیند دائما جایع بود
آن دل و جانی که جایع مانده بر خوان ازل
غیر تسلیم و رضا انصاریا تعلیم نیست[1]
عقل عاجزرا که گوید[2] مرد میدان ازل

To every body the Sultan of Pre-Eternity hath given a beautiful colour, on every head the court of Pre-Eternity hath bestowed a writing on the forehead.

Each being, in reality, became thus the manifestation of some mystery, so that from its actions some Pre-Eternal mystery becometh manifest.

What is our free-will worth compared with Divine predestination, since the polo-stick of Pre-Eternity treats thee like a ball?

Whatever thou sowest in spring-time, thou reapest in summer *, in accordance with the kind of seed originally thrown by the Pre-Eternal Cultivator.

What God willed became, and we, in perturbation, are hitting with the fist of effort and exertion at the anvil of Pre-Eternity.

To the end of time will experience no satiety and will remain hungry that heart and soul which hath remained hungry at the table of Pre-Eternity.

Except resignation and acquiescence there is nothing to be taught, O Anṣārī! Who would give to a weak intellect the name of Pre-Eternal man?

XI

A, fol. 36v; B, fol. 80r; C, fol. 66v.

خوش آن ساعت که در خلوت بود دیدار درویشان
ز یاد حق شود خرم خجسته کار درویشان

---

[1] Ind. ed. تدبیر چیست

[2] Ind. ed. گردد

* Zhukovsky translates: 'in autumn'. But *Tīr* corresponds to the sign of the Cancer (end of June to the last week of July). In Zhukovsky's text تیره ماه is an obvious misprint.—The Translator.

گدایان فلک سایر[1] فقیران ملک سیرت
چو آب کوثر و زمزم بود اسرار درویشان[2]
بود دیدارشان نعمت بود گفتارشان رحمت
همهٔ علم و ادب باشد یقین کردار درویشان
حضور آن عزیزان‌را غنیمت دان اگر دانی
ز نور محض سبحانی بود انوار درویشان
کشند آزار خلق‌را نیازارند موری‌را
بود شادیٔ جان و دل همه آثار درویشان
فقیران همچو بازانند ارادت دام ایشان دان
بهر سوئی غرض باشد همه رفتار درویشان[3]
اگر داری سر ایشان ز مال و جاه و تن بگذر
هزاران جان جَوی ارزد درین بازار درویشان
چو انصاری سخن گوید شود خوشوقت صوفیه
چه خوش مرغی است انصاری که شد گلزار درویشان

Sweet is that hour when dervishes can be seen in privacy: from mentioning Truth, the blessed work of dervishes becometh delightful.

They are beggars ascending to heaven, paupers of angelic disposition: like unto the waters of Kawṣar and Zamzam are the mysteries of dervishes.

Their sight is a joy, their conversation is bliss. Truly the actions of dervishes are all wisdom and decency.

---

[1] B فلک اسا

[2] In B and C is added the next verse.

[3] In B and C is added the next verse.

Consider thou the presence of those holy ones an advantage, if thou art aware that pure divine light is radiating from dervishes.

They bear molestation from people, but they molest not even an ant. All traces left by dervishes are joy for the soul and the heart.

The faqirs are like unto falcons, know thou that their snare is discipleship (*irādat*). Wherever there be need, towards that place are the steps of dervishes directed.

If thou wishest to be with them, discard thou thy riches, thy rank and thy very body: a thousand souls cost one barley-grain in that market of dervishes.

When Anṣārī speaketh, Ṣūfīs become glad. What a pleasant meadow is that, O Anṣārī, which becometh a flower-garden (i.e. the trysting-place) of dervishes.*

XII

A, fol. 50^{v} ; B, fol. 107^{r}; C, fol. 91^{r}.

علم و حکمت گنج تو کرّوبیان مشتاق تو
فرش اغبر مسند[1] تو سقف اخضر طاق تو
عقل و نقل از بهر تست و ملک ایمان شهر تو
فکر و خشیت خوی تو روحانیان عشّاق تو
انبیا غمخوار تست و اولیا دلدار تو
نور ایمان یار و قرآن[2] حجّت و مصداق تو
ناصحت الهام غیبی واعظت تنبیه دل
ناصرت تأیید علوی حافظت خلّاق تو

---

* Zhukovsky translates: 'What a pleasant bird is Anṣārī, who composed the melody of the dervishes'. I fail to agree with him, primarily on account of the verb *shud*, which cannot mean 'composed', but must be translated 'became'. I read *marghī* 'a garden; lawn, meadow, grass, etc. (cf. *marghzār*) and take *gulzār* in its original meaning of flower-garden'.—The Translator.

[1] Thus B and C; A مست

[2] Thus B and C; A یار تو و حجت

پیر انصاری صلاحی کر همی ورزی بود[1]
مهر ز مه در رشک اشک چهرهٔ برّاق نو

Knowledge and wisdom are thy treasure; cherubs are longing for thee; a dusty carpet is thy throne, the azure cupola [of the sky] is thy roof.

Reason and tradition are for thee, the kingdom of faith is thy city. Meditation and fear of God is thy temperament; spiritual entities are thy lovers.

Prophets are thy intimate friends, saints are thy admirers; the light of faith is thy friend, the Qur'ān thy proof and confirmation.

Thy adviser is Divine Inspiration, thy admonisher—the warning of the heart; thy helper is assistance from on high, thy protector is thy Creator.

O Elder Anṣārī! if thou practisest virtue, the sun and the moon will be jealous of a tear on thy shining face.

XIII

A, fol. 45ʳ; B, fol. 96ʳ; C, fol. 81ʳ.

باری اگر عاشق شوی بر خالق جبّار شو
ور فتنه کردی بر کسی بر عالم اسرار شو
بر دوختم از غیر او چشم اولو الابصاررا
خواهی بشهبازان رسی تو از اولو الابصار باش
تا چند بندی جان و دل بر خوبرویان جهان
در ما نگر ای بی بصر وز خواب خوش بیدار شو
این ماه‌رویان عاقبت چون کاه رویان میشود
از بیوفایان جهان بستان دل و بیزار شو

---

[1] Thus B and C; A برو

اهل ملاحت‌را ز رخ هردم طراوت کم شود
گر حسن باقی بایدت در عشق موسی‌وار شو
بس بیوفا و پرجفا باشند یاران دگر
یار وفاداری اگر خواهی تو با ما یار شو
دانا و بینائیم هم بر جملهٔ کردار تو
خواهی شبی‌را[1] روز کن خواهی پس دیوار شو
تو کار چندین ساله‌را اندیشه پیش خود نهی
اوّل تو عمر خویش‌را یک لحظه پذرفتار شو
ای بنده نشکستیم ما هرگز مرادی در ذلت
شرمی بدار آخر تو و دلجوی آن دلدار شو
پنجاه و شصت از عمر تو بگذشت تو طفلی هنوز
ای پیر[2] نابالغ بیا از مستیت هشیار شو
پیدا نخواهد شد ترا جز من خریدار دگر
ور می نیاید[3] باورت اینک سوی بازار شو
در قلب شب پرسش کنم دل‌خستگان خویش را
گر پرسش من بایدت از خواب خوش بیدار شو
یَا نَارُ کُونِی بَرْدًا از ما سوی آتش بر پیام
پس تو مترس و خوش خوش اندر دوزخ پر نار شو[4]

---

[1] B بروی

[2] Thus B and C; A گشته

[3] Thus B; A ورنه نیارد C ور می نیارد

[4] This verse is omitted in A.

چندین چه معماری کنی بستان سرای خویش را
زندان تنگ گوررا آخـــر یکی معمار شو
ای که مرا گفتی یکی خواهیم امرزیدنت
خواهی تو در کعبه نشین خواهی تو بر کفّار شو [1]
گر صد هزاران سال تو پهلوتهی کردی زمن
یکبـاره گو بد کردم و در بارگاه[2] یار شو
انصاریا خواهی که تو یابی ز عمرت بهرهٔ
بی خواب و خورد و دردمند چون عاشقان زار شو

Shouldst thou ever fall in love, do so with the Almighty Creator. If thou hast afflicted anybody, turn towards the Knower of Mysteries.

I have closed my clairvoyant eyes to everything except Him: if thou wantest to equal the royal falcons, be of the clairvoyant ones.

How long wilt thou attach thy heart and soul to the beautiful ones of this world ? Look at us, O sightless one ! awake from thy sweet sleep.

These moon-faced ones will in the end become with faces like straw [*i.e.* yellow-T.): take away thy heart from the unfaithful ones of this world and become thou free.

The beautiful ones loose every moment some of the freshness of their face: if thou needest permanent beauty, be in love like unto Moses.

How unfaithful and full of cruelty are other friends! If thou wantest a faithful friend, make thou friends with us.

We know and We see all thy actions, whether thou turnest night into day * or hidest behind a wall.

The care for the works of so many years thou placest before thee: be first a surety for one moment of thy own life.

---

[1] This verse, as well as the preceding and the next hemistichs are omitted in A.

[2] C بوستان.

* Zhukovsky translates, I don't know why خواهی شبی را روز کن '*whether thou committest them in broad daylight*', etc.—The Translator.

O my servant! We have never broken in thy heart a single wish: for shame, show at last affection to this Loving One.

Fifty, sixty years have passed of thy life, and thou art still a child. O immature old man! come, get sober from thy drunkenness.

There will not be found another buyer for thee, except Myself: if thou believest Me not, go to the market-place.

In the middle of the night I question my heart-tired ones. If thou needest to be questioned by Me, awake from thy sweet sleep.

To the fire the message from Us was: '*O fire, become thou cold!*'[1] Do not fear, in consequence, and go gladly to the hell which is full of fire.

Why art thou building so many palace-gardens for thyself: be for once the builder of the narrow prison of thy grave.

O thou who hast called Me 'One'!* We shall forgive thy sins whether thou abidest in the Ka'ba or with infidels.

Although for a hundred thousand years thou hast shunned Me, say once 'I have behaved badly!' and enter the Court of the Friend.

O Anṣārī! if thou wishest to derive any benefit from thy life, be thou without sleep, without food and feel miserable, like those who are languishing with love.

XIV

A, fol. 130r; B, fol. 235r; C, fol. 259r.

من کیم بر آستانت یا الله
شرمساری عذرخواهی از گناه
عمر ضایع کردهٔ سرگشتهٔ
خوار و زار افتادهٔ بر خاک راه [2]
گه ز سوز سینه‌ام سازی کباب
گه دلم خون گردد از حال تباه

---

[1] Qur'ān, XXI, 69.

* I cannot accept Zhukovsky's translation '*Somebody spoke to me*: we shall forgive thee', etc. for: ای که مرا گفتی یکی.—The Translator.

[2] In C this verse is omitted.

میکشم زاندیشهٔ آخر نفس
آههای سرد وقت صبحگاه
آه با دل تو چها[1] پرداختی
سرنوشتی ما چه کردی آه آه
هرچه کردم عفو فرما زانکه من
بر امید رحمتت کردم کناه
گشته بار معصیت سنگین چو کوه
کاش بودی وزن طاعت پرّ[2] کاه
تو بسوز انصاریا مستوجبی
ور ببخشد هست عفو از پادشاه

Who am I on Thy threshold, O God? An ashamed one asking to be forgiven his sins.

One who hath wasted his life, one distressed, and miserable, and afflicted, fallen in the dust of the road.

Sometimes by the heat of my breast Thou burnest me; sometimes my heart bleedeth on account of my desperate situation.*

At the thought of my last breath, I give utterance to chilling sighs every morn.

Oh, what hast Thou done to my heart? What hast Thou done with our predestination, alas, alas!!

Forgive me what I did, for I had sinned relying on Thy mercy.

The burden of sins hath become as heavy as a mountain, Oh, were it that the weight of obedience were as light as a bit of straw!

Burn thou, O Anṣārī, thou deservest it, and if He forgiveth [so much the better], for forgiveness is natural to Kings.

---

[1] B آه تا بردل چها

[2] Thus B and C; A برگ

* Zhukovsky translates از حال تباه 'on account of [my] depravity'.—The Translator.

XV

A, fol. 52v; B, fol. 110r; C, fol. 104r; Ind. ed., p. 46.

ای لباس اقتباس از دوش[1] هوش انداخته
وی ز بهر دام و دانه دین و دل در باخته
زآتش سودای دل در بوتهٔ حرص و امل
همچو سیم و زر ز عشق سیم و زر بگداخته
از جهولی بر طریق حق نرفته یک قدم
وز فضولی سوی شهر شر دو اسپه تاخته
از برای رای زن دور از رضای ایزدی
وز غرور خان و مان با نفس بد در ساخته [2]
مال و نعمت بذل کرده بهر فرزندان بسی
بهر حق امّا یکی دل‌خسته‌را ننواختی
بس خجالتها که بینی گر بمیری همچنین [3]
شکر نعمتها نگفته قدر خود نشناخته
شرم باد از حضرت حق آدمی‌را هر سحر
کو بخواب غفلت است و حمد گویان فاخته
وه که عزرائیل ناگه بر زند طبل رحیل
خواجه آزق را نپخته کارها نا ساخته [4].

---

[1] Thus Ind. ed.; B, C هوش

[2] This verse and the next one are omitted in the Indian edition.

[3] Ind. ed. ناگهان

[4] This verse and the next one are omitted in the Indian edition.

منزلش گور است خواجه بر ره سیلاب مرگ
قصـــر و ایوان تا عنان[1] آسمان افراخته
با اجـــل شطرنج بازی میکنی انصاریا
ناگهان تو مات گشته او دغائی باخته

O thou, who hast thrown off from the shoulders of reason the mantle of learning and hast lost thy faith and thy heart for the grains in a snare.

On the fire of the concupiscence of the heart, in the crucible * of greediness and desire, like unto silver and gold, from the love of silver and gold, thou art melted.

In thy folly, thou hast not advanced a single step on the road to Truth, out of foolhardiness, like a post-boy, thou hast hastened to the city of evil.

From thoughts about thy wife thou hast estranged thyself from pleasing God, from the vain-glory in thy house and its belongings thou hast made a compromise with thy lower soul.

A lot of riches and wealth thou hast spent on thy progeny, yet, for the love of God, thou hast not treated kindly a single afflicted one.

How much shame wilt thou feel, if thou diest in that state, without having expressed thy gratitude for the favours received, without having understood thy proper value.

May be ashamed before God the man who every morning is sleeping in heedlessness, whilst the dove is singing praises to God.

Take care! suddenly ‘Azrā‘īl might strike the drum of departure, whilst the old man hath not yet cooked his provisions and not arranged his affairs.

His station, O old man, is the grave on the road of the torrent of death, and thou hast erected castles and halls as high as the clouds of heaven.

Anṣārī! thou art playing chess with Fate: all of a sudden you are checkmated, for He is cheating at the game.

---

[1] Thus C; A and B ایوان سرا تا

* Zhukovsky translates در بوتهٔ حرص و امل ‘*on the fuel* (or “*firewood*”.—T.) of cupidity and hope’. I am unable to fit in the meaning of ‘firewood’ into بوته, which may sometimes, of course, mean ‘*brushwood*’. The preposition در also shows plainly the correct meaning.—The Translator.

XVI

A, fol. 4v; B, fol. 19v; C, fol. 4v.

جاهلی چند از پی رنگی شده
صوف‌پوش شیوهٔ ننگی[1] شده
هر یکی‌را ظاهری معمور لیک
باطن ویران و دل سنگی شده
برق زرقی می‌نماید از برون
از درون بر روی دل زنگی شده
نفس ایشان را ز خودبینی که هست
صحن گیتی حجرهٔ تنگی شده
خواب خودرا کرده عادت همچو گاو
در ره طاعت خر لنگی شده
مرد باید اندرین ره بهر دوست
استخوان و پوست چون چنگی شده
دوست با تو صلح کرد آندم که دید
درمیان با نفس تو[2] جنگی شده[3]
در ریاضت بین تن انصار را
وز[4] شکرهای سخن تنگی شده

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[1] C جرعه نوش شیوهٔ بنگی

[2] B درمیان نفس خود

[3] This verse is omitted in A.

[4] B در

A few fools attracted by externalities have donned the wool of glorying in reputation.

Each of them hath a cultured appearance, inwardly desolate and with a heart of stone.

On the outside they show the brilliancy of hypocrisy, inside the heart is covered with rust.

For their lower soul, owing to the conceit which prevaileth in them, the expanse of the world is like unto a narrow cell.

They have accustomed themselves to sleep like cows, and on the path of obedience to God they have become like unto a lame ass.

On this path the man needed by the Friend should be all skin and bones, like unto a harp.*

The Friend will make peace with thee, when He seeth that thou art at war with thy lower soul.

In austerity look at the body of Anṣārī: from the sweetness of his words he hath become an ass-load of sugar.

XVII

A, fol. 30^v; B, fol. 69^r; C, fol. 57^r.

ای که تو مغرور تخت و دولت فرخندهٔ
خواجهٔ صاحب سریر و مفرشی افگندهٔ
یا که جمشیدی بسیرت یا که خورشیدی بحسن
یا چو زهره چهره داری یا چو مه تابندهٔ
یا کمالاتی که گفتم ضعف آن دریافتی
یا مراداتی که جستی جمله را یابندهٔ
یا چو قیصر هست در سر تاج و افسر مر ترا
یا چو عیسی ابن مریم تا قیامت زندهٔ

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* Zhukovsky translates: 'by bones and skin resemble a claw (*i.e.* dry up)' for استخوان و پوست چون چنگی شده, which seems to me somewhat far-fetched. But *chang* means also any stringed instrument played upon by pinching the strings, and a harp *does* resemble a skeleton.—The Translator.

یا گرفتی چون فریدون ملکت روی زمین
یا چو قارون صد هزاران مال و گنج آگندهٔ
جمله شدادی و لیکن نیستی ایمن ز موت
هیچ کس گفتست با تو تا ابد پایندهٔ
آسمان چو ابر نیسان بر تو گریان است زار[1]
آنزمان کز غفلت خود همچو گل در خندهٔ
چند از این باد بروت و آتش سودای دلی
خاکی و بی آب آنکه با دماغ گندهٔ
گر امیری هم بمیری پیر انصاری برو
خواجگی نپذیرد از تو سر بنه چون[2] بندهٔ

O thou, who art deluded by thy throne and thy favourable fate, O lord and master of the throne and of the carpet spread.

Art thou Jamshīd as to temperament, or like the Sun in beauty, or hast thou a face like Venus, or art thou shining like the Moon?

Hast thou reached all the virtues, twice as much as I have said? or hast thou obtained the objects of all thy wishes?

Or is there a crown and a diadem on thy head like unto the Qaiṣar? Or wilt thou be alive until the Day of Resurrection, like Jesus, son of Mary?

Hast thou obtained the kingdom of the whole earth, like Farīdūn? Or hast thou collected, like Qārūn, a hundred thousand riches and treasures?

Thou art altogether like Shaddād,—but art thou safe from death? Hath anybody told thee that thou shalt live forever?

Heaven, like unto a cloud in Naysān (*i.e.* April.-T.), is weeping bitterly over thee, at the moment, when, in thy unconsciousness, thou art laughing like a rose.

For how long that wind of arrogance and that fire of the ambition of the heart? Thou art dust, devoid of water (*i.e.* of lustre), O thou with the swollen head.

---

[1] B گریان زار زار

[2] C گو

If thou art even a prince, death is unavoidable. O Elder Anṣārī! He accepteth not mastership from thee,—go, bow thy head in obeisance, like a slave.

XVIII

A, fol. 46ᵛ; B, fol. 98ᵛ; C, fol. 82ᵛ.

ای که در لای بلای معصیت آلودهٔ
وعظ دل را هیچ وقت از سمع سر نشنودهٔ
حبّ دنیارا نشانده در سرای سرّ خویش
و آنزمان مر دیگرانرا ترک آن فرمودهٔ
خدمت پیریِ نکردی کی جوانبختی[1] شوی
صحبت نیکان نیابی چون برین بد بودهٔ
رَه نرفتی رهبری چون میکنی ای خیره‌کار
میوه کی پیدا کنی چون غنچهٔ ننمودهٔ
ذلّ شاگردی ندیدی عزّ استادی مجوی
گر مرید شیخ گردی فارغ و آسودهٔ
چشم اهل معرفت‌را از تو باشد روشنی
گر چو[2] سرمه زیر سنگ ابتلا فرسودهٔ
گنج بی رنجی بدان حاصل نشد انصاریا
جان فدا کن بهر جانان ورنه رو بیهودهٔ

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[1] C جوانمردی

[2] Thus B and C: A همچو

O thou, who art stuck in the mire of the misfortune of sin, never hast thou listened to the admonitions of the heart while hearing mysteries.*

Thou hast established the love for worldly things in the innermost of thy heart, teaching others, at the same time, to give it up.

Thou hast not served an Elder, how canst thou be happy? Thou canst not become a companion of good men, having been bad in that respect.

Thou hast not followed the Path, how canst thou be a guide on the road, O foolhardy one? How canst thou obtain fruits without having ever produced a bud?

Thou hast not experienced the mortification of discipleship, do not seek the dignity of masterdom: by becoming the disciple of an Elder, thou wilt be free and quiet.

For the eyes of the 'people of knowledge' (*ahl-i ma'rifat*) there will be light from thee, if thou art pounded, like a collyrium, under the stone of trials.

Treasure cannot be gained without trouble, O Anṣārī: bring thy soul in sacrifice to the Beautiful One, otherwise, go! thou art useless.

XIX

A, fol. 49^{v}; B, fol. 105^{r}; C, fol. 89^{v}.

هرگز ای جان نکنم از در تو نومیدی
چون هزاران بتر از من بکرم بخشیدی
روز بازار الستم که بها میدادی
جملهٔ عیب من مفلس و بیکس دیدی
کی فضیحت کنِیَم روز قیامت یا رب
تو که کردار من اکنون ز کرم پوشیدی
ذرّهٔ بی سر و پائی که هوائی تو کرفت
بر سر خلق دو عالم بکند خورشیدی

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* Zhukovsky translates: 'didst not hear with the ear of thy head' for از سمع سر نشنودهٔ. I read *sir(r)*, not *sar*, and translate accordingly.—The Translator.

هلّه ای عاشق بیچاره[1] مخور چندین غم
تو که جامی به[2] الست از کف ما نوشیدی
ای بسا محنت دنیا که بروی تو رسید
روز و شب ز آتش عشق رخ ما جوشیدی
مُهر مهرم بزدی بردل مجروح بسی
غرقه در[3] خون جگر سر بکفن پیچیدی
پیر انصار چو مردی ز غم عمر توام[4]
با تو پیوندم اگر تو با همه ببریدی

O Beloved! I will never forsake the hope of [entering] Thy door, since thousands worse than me Thou hast forgiven in Thy mercy.

On the day of the fair of creation, when fixing my price, thou didst see all the defects of such a destitute orphan as I.

How canst thou disgrace me on the Day of Resurrection, O Lord, since Thou hast concealed now my doings by Thy Clemency.

The insignificant atom which fell in love with Thee, will become a sun above the heads of the creatures of the two worlds.

O unlucky lover! do not grieve so much,—on the Day of the Creation hast thou not drunk a cup from Our hand?

How many wordly misfortunes have befallen thee! day and night hast thou been boiling on the fire of love to Me.

Thou hast stamped many times the seal of love to Me on thy wounded heart, and, drowned in the blood of thy heart, thou hast donned the shroud.

O Elder Anṣār! when thou diest in longing for Me in thy life, I shall attach Myself to thee, if thou hast relinquished everything.

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[1] B غمدیده

[2] B ز

[3] C بر.

[4] Thus B and C; A ترا

XX

A, fol. 46v; B, fol. 99v; C, fol. 83r.

تا بکی کبر و عناد تا چه وقت این بی رهی
با چنین فعل[1] از عتاب تاب دوزخ کی رهی
عاقبت با خاک خواری سر نهی بی هیچ ریب
گر چو ذوالقرنین تاج مملکت بر سر نهی
خواب خرگوش ترا گر میدهد غول امل
پنجهٔ شیر اجل‌را[2] تا بکی این روبهی
ای گرفته راه شیطان مرد کویم نه زنی
چون 'نیازرد از تو رحمان' عاقلی نه ابلهی[3]
قصد تو دارند نفس و شهوت و حرص و امل
عاقلا ایمن مشو زین دشمنان گر آگهی
توبهٔ باید ز عصیان تاکه در جنّت شوی
بی سر تیغی مسلّم[4] کی شود تخت شهی
گر بها در آستین آماده نبود خواجه‌را
از نخاس او[5] کی تواند برد ترک خرگهی
هر کسی در عزّ و ناز و سروری انصاریا
کیستند با من بگوئی[6] مبتدی یا منتهی

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[1] C فضل

[2] B and C اجل بین

[3] Thus B and C; A غافلی نه آگهی

[4] C میسّر

[5] C از نجاتش

[6] C نگوئی

For how long this pride and obstinacy, till what time this deviation from the right way? With such actions, how canst thou escape being punished by the fire of hell?

Without any doubt whatever, at the end, thou shalt lay down thy head in the dust of abasement, even shouldst thou wear a crown of empire like that of Ẕū-l-Qarnayn.

If the demon of hope giveth thee a hare's sleep (*i.e.* negligence), for how long wilt thou be able to play the fox in the claws of the lion of death?

O thou, who hast followed the ways of Satan, do not pretend to be a man of My street: how should the Merciful not be aggrieved with thee, thou art intelligent, not a fool.*

In league against thee are thy lower soul, lust, covetousness and cupidity: O intelligent man! beware of these enemies, if thou art aware.

Repentance of sins is needed to enter Paradise: without the point of the sword, how can the royal throne be safe?

If money is not ready in his sleeve, how can a nobleman get from the slave-seller a lovely Turk? **

Everybody seems to possess rank, comfort or a post of command, O Anṣārī! who are they, do tell me, whether beginners, or those who have attained the end?

These stern, but fervent, exhortations to turn towards Truth, these bitter lamentations over the general decline of Ṣūfī principles amongst the masses, must be considered as quite sincere from the lips of Anṣārī. The decline, of which he speaks, was clearly recognized by certain of his contemporaries as well. Thus, Jullābī, on the very first pages of his work says [1]: 'Know thou that in this our time this science has in truth vanished, especially in this country, where the people have given themselves up entirely to their passions'* بدانکه اندرین زمانهٔ ما این علم بحقیقت مندرس گشته است، خاصه اندرین دیار که خلق جمله مشغول هوا گشته اند ٥

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* Zhukovsky translates the first hemistich: 'O thou who hast stopped the way for Satan, thou art a man, I say, not a woman', taking *rāh giriftan* to mean here 'to arrest the progress of somebody', and reading *gūyam* instead of *kūyam*. *Na-zanī*, however, is here the Subjunctive form of the verb *zadan* with the negative particle, used instead of the imperative, not the noun زن with the verbum substantivum. I translate accordingly.—The Translator.

** Zhukovsky reads, '*tark-ī khargahī*' and translates the hemistich: 'How can he from the market-place bring a rope for the tent', obviously overlooking the possibility of dropping the *tashdīd* in *nakhkhās* ('slave-seller'), either as a poetical licence on part of Anṣārī, or as a current vulgar form of speech in Herat of his time. I read also 'turk-i-khargahī'.—The Translator.

کشف المحجوب لر Univ. Library No. 548 fol. 5r (= Zhukovsky's post-mortem edition, Leningrad, 1926, p. 7; Samarqand edition, 1914, p. 11; Lahore edition, p. 6.—T.)

With regard to his style, Anṣārī is, for the Vth century of the Hijra, an author of outstanding merit: az-Zahabī speaks of its elegance (كان بارعا فى اللغة......) , and Baiqarā of its terseness bordering on what one may call the enigmatic. The above recorded 'songs' of Anṣārī sufficiently show him to be a past master in literary composition, having hardly any equal among his contemporaries. For the sake of completeness, however, we may be allowed to quote below a specimen from his pen in prose[1], it being the latter which made his name so popular in the East: there is hardly any literate person in Persia or Central Asia who does not know by heart a whole series of sayings or pious invocations due to the authorship of 'Khāja 'Abdullāh'.

ای درویش بدانکه دنیا جهان غرور است و شهرستان شرور است، غدارهٔ غرپیشه است و مکّارهٔ غدر اندیشه است، رباطیست بی اقامت و ساباطیست دور از استقامت، زخم نیش بی مرهم است مطلّقهٔ ابراهیم ادهم است، کریجهٔ[2] غفلت و بدنامیست راندهٔ حضرت بسطامیست، خانهٔ محنت و بیدادیست انداختهٔ جنید بغدادیست، جرعهٔ جان سوز تلخی است پشت پا زدهٔ شقیق بلخی است، خود پرستان دون همت را دیر است مردود ابوسعید ابوالخیر است، بگذاشتهٔ اتقیاست برداشتهٔ اشقیاست، هرکه طالب آن ذلیل است و زبان عذر کلیل است و اهل عبرت‌را آیتست

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* But cf. what Zhukovsky has to say in that respect in the Introduction to his above-mentioned edition of the *Kashfu-l-Maḥjūb* (p. 483 of the English translation in vol. V of the Bulletin of the School of Oriental Studies).

[1] Univ. Library Ms. No. 386, fol. 352v–353v; cf. also the Indian edition, pp. 13–16.

[2] Ms. and edition گریخته

دلیل قُلْ مَتَاعُ ٱلدُّنْيَا قَلِيلٌ ای سالک اگر از حضرت الهی طمع داری و خواهی زیستنی در زهادت رفتنی بر کلمهٔ شهادت ، در شب گور خوابی در روز قیامت ثوابی ، برگ فزای از عملها و ترک نمای از املها ، که امل اکسون تلبیس است و افسون ابلیس است ، خصوصا بوعظ بی اشتباه الدنیا ساعة ، و لفظ پر انتباه فاجعلها طاعة ، گذری کن بشورستانها و نظری کن بگورستانها ، تاببینی چندین مقابر و مزار و خفقه نازنینها صد هزار ، که جهد کردند و کوشیدند و در تاب حرص و امل جوشیدند ، و برنگ غنایم و انفال فریفته شدند چون اطفال ، و بدریاها درآمدند و بکوهسار برآمدند ، و از جواهر دُرها برمیان بستند صرها ، و بزر و سیم و شور و یتیم حیله نمودند و نقده ربودند ، عاقبت مردند و حسرتها بردند ، القصه انبارها انباشتند و غم دنیا بر دل بگذاشتند ، ناگاه از کنار امل شان کشانیدند و جمله را شربت اجل چشانیدند ، دنیا چیست خسی پس وای بر کسی ، که غافل ماند از فردا وَ ٱتَّبَعَ هَوَاهُ فَتَرْدَى ، نه بینی چندین هزار امین و نقباء روی زمین ، و هنرمندان متنوّع و خردمندان متضرّع ، که عالمی عتبهٔ ایشان بوسیدند عاقبت مردند و پوسیدند ، آری سرانجام همانست وپایان این جام همانست ، که ای نفس از مرگ بیندیش و امل بردار از پیش ، و اگر نه وای تو دوزخ جا و مأوای تو ، به بین که دوستان

پاک و عزیزان خاک ، که دعاء ترا جویانند و بزبان گویانند که ای جوانان غافل و پیران بی حاصل ، دیوانه اید که چنین در خوابید و بیگانه اید که در نمی یابید ، که در خاک و خون خفته ایم و چهره در نقاب چون نهفته ایم ، و هر یکی ماه دو هفته ایم و بهفتهٔ از یاد شما رفته ایم ، ما نیز پیش از شما بر بساط کامرانی بودیم و انبساط جهانبانی نمودیم ، و پستان دنیا مکیدیم و عاقبت تلخیٔ مرگ چشیدیم و از زندگانی وفا ندیدیم ، تا خبر شد هر یکی را علیحده مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً ، بباد فنا برداده و بخاک عنا افتاده ، نه از اهل و عیال دیدیم مرحمتی و نه مال و منال یافتیم منفعتی ، هم قانعیم با این همه ندامت اگر درپیش نبودی روز قیامت ، اکنون مارا نه بالشی نه فراشی نه نقدهٔ نه قماشی ، نه حرهٔ نه حرمی نه صرهٔ نه درمی ، نه وجوهی نه جباهی نه شکوهی نه سپاهی ، نه امکان صوت و صدائی نه سامان نطق و ندائی حالی کیستیم مشت گدائی ، حظ ما از دنیا حرمانست و شحم و لحم ما نصیب کرمانست ، وقتی که ما را امکان و جوهر در کان بود ، و می یافتیم فراغ بالی و داشتیم خوش حالی ، نکردیم هنری و نجستیم خبری در پریشانی افتادیم و برهمان جان دادیم ، اگر ندارید جنون بر ما نگرید کنون ، که روح هر یک می زارد و اشک بحسرت می بارد و مصیبت حال خود می دارد ، حاصل ما پژمانیست در بردها و پشیمانیست بر کردها ، ای مژده یافتگان

لَهُمُ ٱلْبُشْرَی چه میکنید این گنده پیر شوهرکش‌را، روی آورید براه و در ما کنید نگاه، که نه از نام ما خبریست و نه از اجسام ما اثریست، ابدان ما ریزیده و اشخاص ما پوسیده، گلهاء ما کوفته و مقبرهٔ ما نا روفته، خان و مان ما خراب منزل و مکان ما تراب، در بستر ما دیگری نائب یتیمان ما از خانه غائب، طرهٔ طرار ما باد برده و لالهٔ رخسار ما خاک خورده، ابروی خمیدهٔ ما هلاک، نرگس دو دیدهٔ ما چاک، عقیق لبان ما گرد آمیخته و دُر دندان ما در لحد ریخته، بلبل فصیح زبان ما فروبسته حقّهٔ یا قوتین دهان ما درهم شکسته، و جوارح چابک ما و اعضای نازک ما، زخم خوردهٔ شورستان و خاک تودهٔ گورستان، مرغ روح از ما پریده و خار حسرت از خاک ما دمیده، عبرت زایندگانیم و موعظت آیندگانیم، بباد دهانی در بندیم و بیاد زبانی خرسندیم، و آن هم مجلیست نا مفسّر و دولتیست نا میسّر، ما در خاک تیره و شما در خواب إِنَّ فِی ذَلِكَ لَعِبْرَةً لِأُولِی ٱلْأَلْبَاب ۝

O dervish! know that this lower world is a world of deceit and a city of wicked people. It is a fornicating traitress, a perfidious schemer. It is an inn where one cannot stay and an unstable passage-way. It is a wound caused by a sting, for which there is no salve, it is the wife divorced by Ibrāhīm-i Adham. It is a hovel of carelessness and ill-fame, which was relinquished by His Holiness Basṭāmī. It is a house of calamity and iniquity, which was renounced by Junayd-i Baghdādī. It is a soul-burning bitter drink, which was trampled under foot by

Shaqīq-i Balkhī. For low-minded self-seekers it is a temple, which was scorned by Abū-Sa'īd-i Abū-l-Khayr. It is what the God-fearing refuse, and what the unfortunate accept. Whoever seeketh it is contemptible, and the tongue of his excuses is stammering, but for the exemplary people guidance is found in the verse: *'Say: the good of the world is small'*[1]. O traveller! if thou art seeking and longing for God, thou must live in asceticism and proceed in accordance with the confession of faith. In the night of the grave there is sleep, and on the Day of Resurrection there is reward: increase the stock of good actions and abandon hope, for hope is the brocade of personation and a charm of the devil, especially according to the true admonition: *'The world is one hour'*, and to the encouraging saying: *'Fill it (i.e. that hour) with obedience'*. Pass through the salt-marshes and look at the graveyards: thou wilt see so many graves and tombs, and a hundred thousand beautiful ones sleeping in them. They tried and made efforts, and burned in the fire of cupidity and hope. They were deceived by riches and spoils like children. They dived into seas and ascended mountains. They wore belts adorned with precious pearls, and for gold and silver they deceived the weak and the orphans and robbed them of their money.* Ultimately they died and carried with them many regrets. In one word, they filled their storehouses and brought into their hearts the sorrows of this world. Suddenly they were torn away from the side of hope and all were given to taste of the drink of death. What is the world? a piece of litter. Then, woe to him who has remained careless of to-morrow and *'He followed his passions,—mayest thou not perish!'*[2] Dost thou not see so many thousands of trusted men and chiefs on the face of the earth, and every kind of talented people and humble sages, whose threshold the whole world used to kiss: in the end they died and rotted away. Yea, such is the end, and such are the dregs of that cup! O soul! think of death and do away with hope, otherwise, woe to thee, for hell will be thy place of abode. Look: thy true friends and thy dear ones who are buried under earth are seeking for thy prayers and are speaking the following language: 'O careless youths, and O useless old men! are you insane to remain asleep in this way, or are you from another world that you do not understand that we are sleeping in dust and blood and covering our faces with the veil [of the shroud]. Each of us was like unto a moon of two weeks’ *, and in one week’s time you have forgotten us. We also, before you, have been seated on the carpet of happiness enjoying the delight of owning the world. We sucked the breast of the world, but ultimately we tasted of the bitterness of death, and did not see good faith on the part of the world. When, for each of us separately there came the message: ‘*They expect nothing but one single calamity*’[1], we were given up to the winds of annihilation and thrown in the dust of distress. No kindness did we see from our relatives and family, no profit did we derive from wealth and property. We would agree to all that bitterness, were it not for the Day of Judgment which is looming ahead! We have neither pillow nor carpet, neither cash nor goods, neither a wife, nor a concubine, neither purse nor coin, neither chiefs nor troops **, neither grandeur nor army, neither voice nor possibility of [emitting a] sound, no capacity either of speaking or calling. Who are we now? a handful of beggars ***. We are prevented from enjoying worldly pleasures, our fat and flesh have fallen to the lot of worms. At the time when we had the possibility and the precious stone was in the mine, when we enjoyed peace of mind and a merry disposition, we did not display any virtue and did not seek information, we fell into [the habit of] dissipation, and in that state we left this life. If you are not mad, look at us now: the spirit of every one of us is moaning, and shedding tears of regret, and deploring its present situation. Our profit is regrets of what has been taken away from us and repentance for what had been done by us. O you! who have received the message, contained in the words: ‘*For them there are glad tidings*’[2], what have you in common with that stinking husband-killing old hag? Turn your faces towards the road, and look at us: there is no mention of our names, and there is no trace of our bodies. Our frames have fallen to dust and our bodies have rotted away. Our dust is trampled under foot and our graves are unswept. Our establishment has been destroyed, and our place of abode is dust. On our couch somebody else takes our place, and our orphans have left their home. Our bewitching locks have been blown away by the wind, and the tulips of our cheeks have been eaten up by the earth. Our curved eyebrows have perished, and the narcissi of our two eyes have burst. The corals of our lips have been mixed with dust, and the pearls of our teeth have been scattered in the grave. The eloquent nightingale of our tongue has become silent, and the ruby-casket of our mouth has fallen to pieces. Our nimble limbs and our fine members have been wounded by the [earth of the] salt-marsh and have become a heap of earth in the graveyard. The bird of the spirit has flown away, and thorns of regret have grown from our dust. We are a warning to those who are born, and an admonition for those to come. We are in need of a breath of a mouth, and we are content with being mentioned by a tongue. All that is a summary, not an explanation, and happiness is inaccessible. We are under the dark earth, and you are asleep,—'*Verily, there is a warning for those who are reasonable*' [1].

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[1] Qur'ān, IV, 79.

* Zhukovsky needlessly corrects شور و یتیم into سود و نعیم, and translates: 'for gold and silver, profit and goods, they had recourse to subterfuge and amassed cash'. The meaning is, however, clear without that correction.—The Translator.

[2] Qur'ān, XX, 17.

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* *i.e.*, as beautiful as the full moon.—The Translator.

[1] Qur’ān, XXXVI, 49.

** Zhukovsky translates نه وجوهی نه جباهی ‘neither faces, nor foreheads’.—The Translator.

*** Zhukovsky translates مشت گدائی ‘the hand of a beggar’. But *musht* is not ‘hand’, least of all, the outstretched hand of a beggar, but a ‘closed hand; a fist; a handful (also for persons, in the meaning of “some”, a few)’.—The Translator.

[2] Qur’ān, X, 65; XXXIX, 19.

It may be mentioned in conclusion that the Elder of Herat is, from the literary point of view, a most prominent personality. A more close study of his works would be a most interesting and profitable task for research workers: it would help to define the exact place of these works among Persian literary monuments and would yield invaluable data for a critical study of the text of the quatrains of Abū-Sa'īd b. Abī-l-Khayr * in the unique and over-estimated edition by Dr. H. Ethé, as well as of the quatrains of Omar Khayyām, who, in spite of the many editions and articles devoted to him, is still remaining a riddle. Such a study of the works of Anṣārī has been absorbing my attention for a long time, and the results of my work, which are being prepared for publication, shall, in good time, be submitted to the attention of, and consideration by Orientalists.**

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[1] Qur'ān, III, 11, where the correct reading of the two last words is لِأُولِي ٱلْأَبْصَارِ

* Cf. my note on p. 1.—The Translator.

** No further publication by Zhukovsky on Anṣārī has, however, to my knowledge, appeared during his lifetime.—The Translator.

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ARTICLE NO. 7.

Challis-Ghutia and its degenerate variants.

By JATINDRA MOHAN DATTA.

(*Communicated by Dr. B. S. Guha.*)

The present writer observed the following game described as *Challis-Ghutia* (the game of forty pieces) by the men playing them in the streets of Calcutta near Ultadanga. They all hail from Jaunpur in the United Provinces; and they told him that this game is also played in their home district.

The diagram of the game is shown in Fig. 1. One player occupies the points marked with ×'s with his 40 pieces—tiny bits of coal; his opponent places his 40 pieces—tiny bits of potsherd at the points enclosed by ○'s. The pieces move one place at a time either vertically or horizontally, if it is vacant; and they capture the opponent's pieces by jumping over the same in a straight line to a vacant point opposite. Successive captures

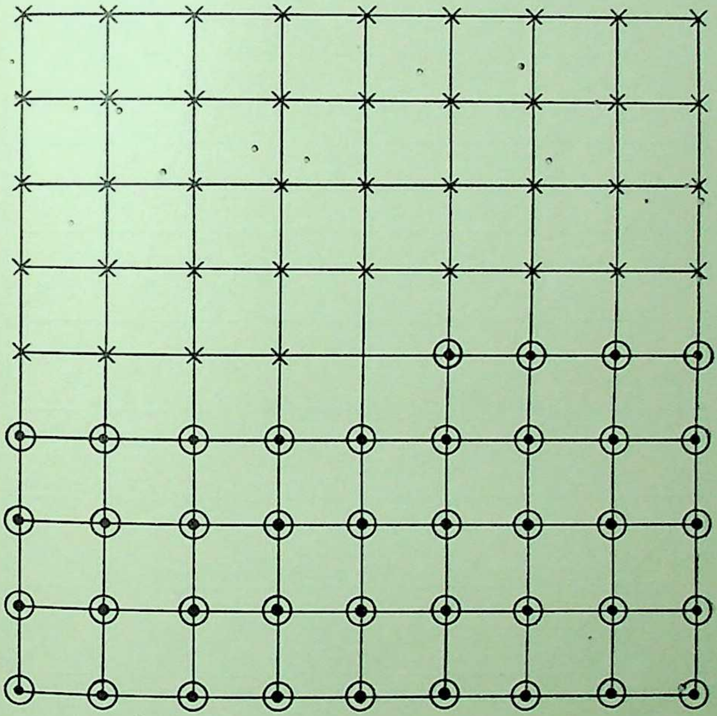

FIG 1.

are allowed. The winner is to capture all the pieces of his opponent.

A similar game *Ratti-chitti-Bakri* (Red-White Goats) has been described by the late Prof. Hem Chandra Das Gupta in 'Sedentary Games prevalent in the Punjab' in *Journ. Proc. Asiat. Soc. Bengal*, Vol. XXII, (1926), p. 146.

At Tittagarh, some 13 miles north of Calcutta, the population is heterogeneous and consists mainly of mill-hands coming from the United Provinces, Bihar, Orissa, and Madras. There we have found several *degenerate* forms of *Challis-Ghutia* played by men and boys, some of whom are born there and some come from their native districts in the U.P. and Madras. The diagram used is somewhat different from that shown in Fig. 1. It is shown in Fig. 2. Though the game is described by the players as *Challis-Ghutia*, it is generally played with pieces far less in number than 40. Sometimes 16, 18, 24, and 32 pieces are used by each player; 24 being the most frequent number. The pieces are arranged along the horizontal lines; and any excess over multiples of 9 are placed along the right-hand side of the next line. The usual rules of capture and successive captures are followed.

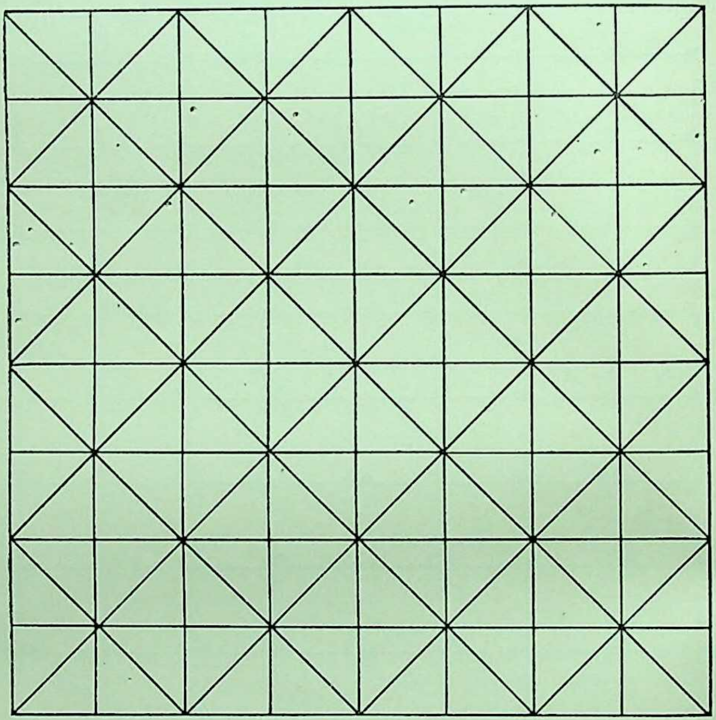

FIG 2.

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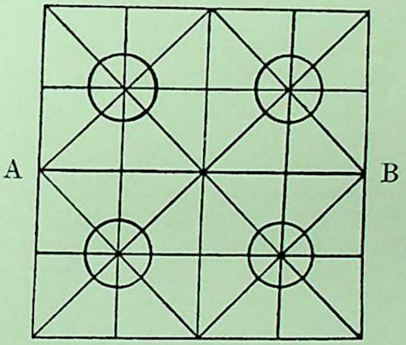
ARTICLE NO. 8.

Bagh-Chal at Kamakhyā.

BY JATINDRA MOHAN DATTA.

(*Communicated by Dr. B. S. Guha.*)

In March 1939 we visited Kamakhyā (5 miles to the west of Gauhati) in Assam. There are two stone-flagged slopes or ascents to the Temple on the top of the hills—the Eastern one much broader and the one used by the pilgrims and others; and the Western one steep and in some places very narrow, sometimes used in descent, but never used in ascent on account of a supposed prohibition or curse, according to which it brings ill-luck to the pilgrim ascending by it. Down the Western descent there is a stone wall, traditionally supposed to have been built by Narak Asura—now a protected monument. A few yards outside this wall, on the stone-flagging we found the following diagram chiselled; and two local Nepali boys playing the game of *Bagh-Chal*, with two tigers and 20 pieces of goats. The usual rule of capture by jumping over the piece to the next vacant point in a straight line is followed. They described the game as *Bagh-Chal*.



Tigers at A and B.
Five goats at each of the points enclosed in a circle.

Though perhaps not strictly pertinent we would like to draw the attention of the reader to the fact that Sedentary Games were popular in the time of Emperor Akbar. Prof. Md. Sanaullah has translated *Tazkirat-ul-Ulama* from Persian. He quotes a passage from Jehangir's own writing (*Tuzuk-i-Shazade*) in which the Emperor speaks of his disinclination to read and failure of several teachers to teach him the alphabet.

At last came Mulla Farrhi from Jaunpore who joined the prince in his play with *ghalula* (pellets), and within a few days turned his mind from play towards reading and writing.

Bagh-Chál is nothing but *Bagh-bandi*. The game has been described in *Journ. Proc. Asiat. Soc. Bengal*, Vol. XXIX, 1933, p. 169. See also *Journ. Proc. Asiat. Soc. Bengal*, II, 1906, pp. 123-124; *Journ. Proc. Asiat. Soc. Bengal*, XXIII, 1927, p. 297; *Quart. Journ. Bangiya Sahitya Parisad*, XIV, pp. 240-241, 1314 B.S.; *Journ. Proc. Asiat. Soc. Bengal*, Vol. XXIII, 1926, p. 145; *Journ. Proc. Asiat. Soc. Bengal*, Vol. I, 1935, pp. 407-408.

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ARTICLE NO. 9.

Ten Folk-stories in Sema Naga.

By C. R. PAWSEY.

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FOLK-STORIES.

1. THE STORY OF THE OWL'S AND THE WEAVER BIRD'S SPEECHES IN COUNCIL.

(*Sema Naga Version.*)

Akakho-ngo Liliti pama asheshuke 'tsa.

Kaghelomi ayeghingo atsütsü pama dolo lokẖu akuchopu kumkono akakhongo liliti pama polo asheshupe pike. Ike akakho paghino asheshupeke "Ampe ampeno tsütho. Ampe ampeno tsüzülo" pike. Tigheunguno timi kumtsüno akakho 'tsa allomo pi, pa 'kutsülo hetsükegheunguno akakho 'kutsü kizhe shiuve, pike. Ipuzüno liliti polo asheshupeke. Lilitiye "Lilili, mta tsütho, lilili, mta tsüzü" pike. Tigheunguno timi kumtsüno "Te allo" pi liliti 'gi kunhutsükeloye kunhu pahape lilitiye kitila shiuve pike.

(*Sema Naga and English word for word Translation.*)

Akakho-ngo	**Liliti**	**pama**	**asheshuke**	**'tsa.**
Owl and	Weaver bird	the two	held forth	words.

Kaghelomi	**ayeghingo**	**atsütsü**	**pama**	**dolo**
Men of old	earth and	sky	the two	between

lokẖu	**akuchopu**	**kumkono**	**akakhongo**
living creatures	all	assembled having.	owl

liliti	**pama**	**polo**	**asheshupe**	**pike.**	**Ike**
weaver bird	the two	on	hold forth caused	said.	But

akakho	**paghino**	**asheshupeke**	**"Ampe ampeno**	**tsütho.**
owl	first	held forth	"Yearly	light.

Ampe ampeno	**tsüzülo"**	**pike.**	**Tigheunguno**	**timi**
Yearly	darkness"	said.	This for	men

kumtsüno	**akakho**	**'tsa**	**allomo**	**pi,**	**pa**	**'kutsülo**
all	owl's	words	good not	saying,	his	head

hetsükegheunguno	**akakho**	**'kutsü**	**kizhe**	**shiuve,**	**pike.**
beating because of	owl's	head	big	became,	said.

Ipuzüno	**liliti**	**polo**	**asheshupeke.**	**Lilitiye**
Then	weaver bird	on	hold forth caused.	Weaver bird

"Lilili,	**mta**	**tsütho,**	**lilili,**	**mta**	**tsüzü"**	**pike.**
"Lilili,	quickly	light,	lilili,	quickly	darkness"	said.

Tigheunguno	**timi**	**kumtsüno**	**"Te**	**allo"**	**pi**
And so	men	all	"That's	good"	saying

liliti	**'gi**	**kunhutsükeloye**	**kunhu**	**pahape**
weaver bird's	face	stroking	stroking	completely

lilitiye	**kitila**	**shiuve**	**pike.**
weaver bird	small	became	said.

(*English Translation.*)

Once upon a time all the animals that dwelt between heaven and earth assembled and told the owl and the weaver bird to hold forth. But they made the owl speak first. And he said "Let there be light for one year and darkness for one year". And so everyone said that the words of the owl were not good and because they hit him on the head, his head became big, so it is said. Then they commanded the weaver bird to give tongue and he said "Let day come quickly, let night come quickly". And so everybody said "That is good" and because they stroked the face of the weaver bird they stroked it till there was nothing left, and thus the weaver bird became small, so it is said.

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2. THE STORY OF THE TWO BROTHERS WHO KILLED THE TIGERS.

Athayu mi kini angshu keitsa.

Kaghe timi lakino anu kepitimi kini punuvepuzüno anu kumano itimi shiapilono apuye angshuno pfewuveke. Tilehino anu kumano azavilo inzhuke "Ipuye kilau wuvea kya?" pike. Azano "Opuye alulo huvia" pike. Kuthoughe anu kumano azavilo inzhuke. Azano pamavilo "Opuye izuwuvia" pike.

Tilehino anu kumano apumi shikethiuno azavilo inzhuke. Azano “Opuye angshuno pfewuviake” pike. Tilehino azano pamavilo “Okuzhoye azhta chüghi angu chüghi ishipuzüno nilu'balo ashe aghau 'pa azhtano shosüghelo” pike. Pamano akhu 'nyepa shosüwo piye ashe 'nyepa shosüwo aza piye ishike. Azano “Ihi kumoke” tipike. Kuthoughe anga kumano aghalo wupuzüno angshu 'nyepa kizhe aghike. Tipau shosüwo aza piyeke. Azano pamavilo “Ihino opu tsüveke” pike. Tilehino aitiuno pazavilo “Kishi shin kya?” pike. Azano pavilo “Noye itiani mo?” pike. Aitiuno “Niyeghi itiani” pike. Tilehino aitiuno pamu sasü aghülo laki aghatsa khowu, aghülo laki akwo ghe, aghülo laki akwo chu. Ishipuzüno akhe süwu akwo tsüpukupuzüno aghatsa tsüke, ishipuzüno aitiuno akwolo ikupuzüno “Kizhehino ipu she chupa'nkeno eghelo” pike. Tilehino angshu kuthomo eghepuzüno akhe zumili iku cheaye azhtano akhe khüthapfe angshu akwolo vesüpuzüno ashu kitiviakelono aghatsa ikipfe angshu 'melo vephovetsü. Kuthoughe angshuno ikucheaye akhe khüthapfe khüthapfe akwolo vesüveke. Ishipuzüno angshu ashu kitiavekelono kuthoughe aghatsa ikipfe angshu 'melo vephoveke. Ishipuzüno angshu kizhe kini atükauno egheke.

Aitiuno pamuvilo “Imu, ino akizheu chen kya? Noye, akitilau chelonhye” tipike. Akicheuye müsano angshu chemove. Aitiuno akizheu chekhivepuzüno kuthoughe akicheu angu ikipfe akitilau cheke. Teghi aitiuno chekhive. Ishipuzüno pama aghü'le ku süsüwocheke. Akutolo iolaye akicheughi aitiu 'gholo aghü'le ku süche, eno atolo ipeaye akicheuye timi 'zü kuzhoye aitiu 'gholo aghü'le kusümonocheke. Timino pamavilo “Kiuno yi kya?” pike. Aitiuno amu müsayeno “Imughi, niyeghi yike” ti pi azavilo pike. Azano “Oko kiuno yikeno mtakeke, ino agha 'chomhi aki 'molelo shotsünke. Oko kinikuzho alikano kazhulo” pike. Akicheuye kakumono kititi amughono kiyepuzüno wuve. Aitiuye alikano kaye agha 'chomhi awoghilono kathaveke. Tilehino azano tipike. “Aitiuno apu 'mkü lukena”, tipipuzüno aitiuvilo “Nono opu 'mkü lutsüke”. I pi aitiuvilo ti pe pike.

Athayu	**mi**	**kini**	**angshu**	**keitsa.**
Brothers	men	two	tiger	killing-story.

Kaghe	**timi**	**lakino**	**anu**	**kepitimi**	**kini**	**punuve-**
Formerly	man	one	children	males	two	born

puzüno	**anu**	**kumano**	**itimi**	**shiapilono**	**apuye**
been having	children	both	small	becmoe having	father

angshuno	**pfewuveke.**	**Tilehino**	**anu**	**kumano**
tiger	carrying went.	Then	children	both

azavilo	**inzhuke**	**“ Ipuye**	**kilau**	**wuvea**	**kya ?”**
mother to	asked	“ Our father	where	went	what ?”

pike. Azano "Opuye alulo huvia" pike.
said. Mother "Your father fields to went down" said.

Kuthoughe anu kumano azavilo inzhuke.
Again children both mother to asked.

Azano pamavilo "Opuye izuwuvia" pike.
Mother them to "Your father travelling went" said.

Tilehino anu kumano apumi shikethiuno
Then children both youths becoming after

azavilo inzhuke. Azano "Opuye angshuno
mother to asked. Mother "Your father tiger

pfewuviake" pike. Tilehino azano pamavilo
carrying went" said. Then mother both to

"Okuzhoye azhta chüghi angu chüghi
"You two dao sharpening spear sharpening

ishipuzüno nilu'balo ashe aghau 'pa
thus having done our fields below animals jungle tracks

azhtano shosüghelo" pike. Pamano akhu
dao by lifting up bring" said. Both sambhur

'nyepa shosüwo piye ashe 'nyepa
tracks picking up bringing showing animals tracks

shosüwo aza piye ishike. Azano
picking up bringing mother showing thus did. Mother

"Ihi kumoke" tipike. Kuthoughe anga
"This not this said. Again children

kumono aghalo wupuzüno angshu 'nyepa kizhe
both jungle to gone having tiger tracks big

aghike. Tipau shosüwo aza piyeke.
were. This lifting up bringing mother showed.

Azano pamavilo "Ihino opu tsüveke"
Mother both to "This your father bit and killed"

pike. Tilehino aitiuno pazavilo "Kishi
said. Then younger mother to "What doing

shin kya?" pike. Azano pavilo "Noye itiani
do will what?" said. Mother him to "You know

mo?" pike. Aitiuno "Niyeghi itiani" pike.
not?" said. Younger "I too know" said.

Tilehino aitiuno pamu sasü aghülo laki
Then younger his elder brother with day one

aghatsa khowu, aghülo laki akwo ghe,
fruit gathering, day one machan cutting,

aghülo laki akwo chu, ishipuzüno akhe
day one pit digging, thus having done cane

süwu akwolo tsüpukupuzüno aghatsa tsüke.
bringing machan to fastened having fruit fastened.

Ishipuzüno aitiuno akwo ikupuzüno
Thus having done younger machan ascended having

"Kizhehino ipu she chupa'nkeno eghelo" pike.
"As many as my father flesh eat having come" said.

Tilehino angshu kuthomo eghepuzüno akhe zumili
Then tiger many come having cane clawing

iku cheaye azhtano akhe khüthapfe angshu
mounting going dao with cane cutting tiger

akwolo vesüpuzüno ashu kitiviakelono aghatsa
pit in fallen having panji pierced having fruit

ikipfe angshu 'melo vephovetsü. Kuthoughe
taking up tiger's heart broke. Again

angshuno ikucheaye akhe khüthapfe khüthapfe akwolo
tiger ascending cane cutting cutting pit in

vesüveke. Ishipuzüno angshu ashu kitiavekelono
fell. Thus having done tiger panji pierced having

kuthoughe aghatsa ikipfe angshu 'melo vephoveke.
again fruit lifting tiger's heart broke.

Ishipuzüno angshu kizhe kini atükauno egheke.
Thus having done tigers big two afterwards came.

Aitiuno 'pamuvilo "Imu, ino akizheu
Younger his elder brother to "Brother I big one

chen kya? Noye akitilau chelonhye" tipike.
spear what? You little one spear please" this said.

Akicheuye müsano angshu chemove. Aitiuno
Elder feared having tiger speared not. Younger

akizheu chekhivepuzüno kuthoughe akicheu angu
big one speared having again elder's spear

ikipfe akitilau cheke. Teghi aitiuno chekhive.
taking little one speared. This too younger speared.

Ishipuzüno pama aghü'le ku
Thus having done both war song singing

süsüwocheke. Akutolo iloaye akicheughi
together went continued. Hollow in entering elder

aitiu 'gholo aghü'le ku süche, eno atolo
younger with war song singing with went, and hill to

ipeaye akicheuye timi 'zü kuzhoye aitiu 'gholo
emerging elder men before shame younger with

aghü'le kusümonocheke. Timino pamavilo "Kiuno
war song singing not went. Men them to "Who

yi kya?" pike. Aitiuno amu müsayeno
killed what?" said. Younger elder feared having

"Imughi, niyeghi yike" ti pi azavilo
"My elder brother too, I too killed" this saying mother to

pike.	**Azano**	**"Oko**	**kiuno**	**yikeno**	**mtakeke,**
said.	Mother	"You two	who	killed having	not knowing,

ino	**agha**	**'chomhi**	**aki**	**'molelo**	**shotsünke.**	**Oko**
I	hornbill	tail	house	top in	fix keep will.	You two

kinikuzho	**alikano**	**kazhulo"**	**pike.**	**Akicheuye**
both	bow with	shoot and see"	said.	Elder

kakumono	**kititi**	**amughono**	**kiyepuzüno**
shot not at all having	little	arrow feather	touched having

wuve.	**Aitiuye**	**alikano**	**kaye**	**agha**	**'chomhi**
went.	Younger	bow with	shooting	hornbill's	tail

awoghilono	**kathaveke.**	**Tilehino**	**azano**	**tipike.**
middle in	hit.	Then	mother	this said.

"Aitiuno	**apu**	**mkü**	**lukena",**	**tipipuzüno**
"Younger	father's	skill	taken has",	this said having

aitiuvilo	**"Nono**	**opu**	**'mkü**	**lutsüke."**
younger to	"You	your father's	skill	taken have."

Ipi	**aitiuvilo**	**ti**	**pe**	**pike.**
This saying	younger to	this	saying	said.

Once upon a time a man had two sons born to him, and while they were both small a tiger carried off their father. Then the two children asked their mother where their father had gone. The mother replied "Your father has gone to his fields". Again they asked their mother and she replied "Your father has gone on a journey".

Later when they were youths they asked their mother, who replied "A tiger carried off your father" and added "Sharpen your daos, and sharpen your spears, and go and dig up with your dao and bring the tracks of the beasts of the jungle from below our fields". They then went and brought the tracks of sambhur and other beasts and showed them to their mother. Their mother said "I don't want those". Again the children went into the jungle and there was there the track of a large tiger. They brought it and showed it to their mother who said "This killed your father". The younger one then said "What are we to do?" The mother replied "Don't you know?" The younger one answered "Well, I know".

Then the younger one with his brother one day collected some large fruit, and one day cut the materials for a machan and one day dug a pit, and then tied together the machan, and fastened up the fruit. Then he got into the machan and said "Come all you who ate my father's flesh". Many tigers then came and while they were clawing and climbing up the cane, he cut it and one tiger fell into the pit and was pierced by the panjis. He then took up the fruit and threw it and broke the tiger's heart. Again while a tiger was climbing up he cut the cane so that it fell into the pit and was pierced by the panjis and again he broke its heart by throwing the fruit.

When he had done this two big tigers came.

The younger then said "Brother shall I spear the big one? You spear the little one please". The elder was frightened and didn't spear his beast, but the younger killed the big one, and then with his brother's spear killed the little one as well.

They then went away singing the war song. While they were in the valleys the elder sang with his brother, but when they came out on the hill tops the elder was ashamed before men, and did not sing. When men asked them who had killed the tigers, the younger one for fear of his brother said "We were both successful". And he told his mother this. The mother replied "As you don't know who was successful, I will fix a hornbill's tail to the top of the house. Both of you must shoot at it with your bows". The elder one because he had not shot at all grazed the mark with the arrow feather, but the younger one hit it in the centre. Then their mother said "The younger has inherited his father's skill" and said to the younger "You have inherited your father's skill". Thus she spake to the younger one.

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3. NISAPA AND NISALA.

Nisapa-ngo Nisala.

Nisapango Nisala pama alozhi ilakike. Pano aghülo laki timi 'lulo huke. Pano 'kwomi alu ithena 'mlakhaveno aghokilo achuwo koniaye pino wuke. Küthamino azüuno achuwo koveke. Nisapano athükashi achuwo kocheke. Nisalano idewo Nisapa hezhuke. Timino achuwo kokhavekethiuno Nisapano achuwo 'kilo aou chuk̲h̲osüaye achuwo kini küthu keghaluke. Nisapano achuwo 'kilo aou chuk̲h̲osüaye aghi i peno pa aou 'lobalo hepeyepe ipegheke Nisalano ti itulupuzüno Nisapavilo pike. "Ikuzho alelu akwoshini" pike. Nisapano "Niye meghemi keke. Ikuzho alelu akwoshimoi" pike. Nisalano pavilo "Ikuzho tangui akwoshini" pike.

Tipino kuma alelu akwoshike. Aluzhimi kuchopu wunikelauye aghokilo azü kuchuke. Nisapano azü kuchukelono Nisalano Nisapa 'kiche nutsüke. Nisapa 'kichelo ati nupeluke. Nisalano ti ituluno Nisapa 'kilo wuniye pike. Kumsücheke. Avelao Nisapango Nisala kuma achuwo kizheke. Nisalano Nisapavilo ti pike "Heno ino luni, heno nono lulo" ti pike. "Akilo süwono i'pungo i'za pama akelono achuwo ghopesüsü". Nisala pa'pungo pa'za pamano ti pike "Atsükulono Nisapa ana tsülo, aou'kumtsüzukubolono Nisapa azhi zheni" ti pino ana tsü, azhi zhe, ishike.

Nisapano Nisala luniye picheke. Apuazano Nisapa 'kilo puomo picheke. Nisapano meghemike. Nisalano apu aza

kinimike. Nisapano meghemikegheunguno Nisala lumlano acheke. Aghülo lakino Nisalano Nisapavilo pike "Noye i 'chiku süwo alhi shino, alhi shisügheno, ame küghalo" pike. Nisapano Nisala 'chi süwo alhi shiwuke. Nisapa eghempilono timino Nisala luveke. Timino ame küghaniye pino, Nisala pa'pu pa'zavilo pike. Nisalano "Apfo süani", pino "Ame küghamo" pike. Aghülo lakiloye timino egheno ame küghaveke. Nisalano womoniye amelolono süani ti pike. Nisala 'kiminono "Ishiye kishekishemo sasü woveni" pike. "Akachegheno Nisala kuhope wuni" pike. Tilehino Nisalano pa'kimi 'kilo wuke. Alalono Nisalano timivilo ti pike "Niye Nisapa keakemu Nisapa kemlano külauveke. Ti pilonhye". Tilehino timino Nisapavilo "O'nipu Nisalaye külauveke". Nisapavilo ti pike. Tilehino Nisapano amishi 'shomhi chüghipeno, akumtho shou ikwono poegheke. Nisalaye külauchegheke. Nisalano Nisapavilo ti pike "Niye o'keamu, o'kemlano külauveke".

Aghülo lakino Nisala 'kimino Nisapa ghikhiveniye Nisapa kuke. Nisapano pano'pfulo kezhiliuno ipegheke. Nisapano pa'mhyemogha küsüveno Nisala 'kimi 'pfulo ipegheke. Pa 'naghamino kumtsüno Nisapa akevi keghashikethiuno "Nisapa alhokesa keke. Zhumoi", ti pino thoghoye alulo huniye pike. Pa 'naghami tishi küghaäke. Thanauye Nisapano pa'nhyemogha kuchopu pfepuke. Tilehina kumtsüno Nisapa zhuniye ti pino nguake. Pa 'naghamino 'khuchuhabo süwo ayeghilo azhoshikhavetsüno Nisapavilo "Tipashouno akhe shizhulo" pike. Pa'naghamino Nisapa iveniye kuluchuhabo süwo ayeghilo khavetsüke. Nisapano kuluchuhabo nekipepe vekhiveakelono keghaluveniye küghaäke. Nisapano vekhiemono akhe shiveke. Kumtsüno Nisapa zhunishino zhuake. Nisapano akheshi ide eghekelono Nisalano anga k̲h̲apuapuzüno anga kilhe pukukelono Chophei 'k̲h̲amunu pekhitsüke. Nisapano pa 'k̲h̲amunu pekhiva pino ikipfe kyegheke. Ti kyegheketh iuye alaushi Nisapa ituluke. Nisapano akheshisüsü, aliokūdau shilono, alio toku ikacheiloveno poveke. Pa'naghami kumtsü alulo huniye pino, hukhaveke.

Nisalango Nisala'kimi kumano alaghungulo alu chiake. Nisapano wocheke. Nisala 'kimino Nisalavilo ti pike "Huno kiu kya?", ti pike. Nisalano küthami 'zheye kumtsü 'zhe pikhaveno Nisapa 'zhe pitsümoke. Nisala 'kimino Nisalavilo "Hupaye kiu kya?", ti pino inzhuke. Nisalano pimoke. Amimino küghüpaäke, alhealo yeilogheke, Nisalano tilehino pa'kimivilo "Niye thosülo ishi kichemike" ti pike. Nisala 'kimino itiveno Nisalavilo "Alhealo nguaghilo. Ino abalo akhe thasügheni". Ti pino akhe thasügheke. Akhe buno Nisala 'ou phevetsü Nisala 'kupu pevetsü. Alhea aketsü kucholo phedaveno Nisala 'kimino woveke. Nisala 'kimino amini k̲h̲aluvetsü aphi k̲h̲aluvetsüno ampiu kumsa alhea ketsükucholo phedaveno woveke. Nisalano ahuno akhe mikithaveno Nisapa hawuveke. Nisalano atho lakilono Nisapa kuke. Nisapano

aghümi keghashi atho lakilono agha gheveno ami phoveno woveke. Nisalano kutoughi tipa'tolo ipegheno Nisapa kuke. Nisapano Nisala mtano aghümi keghashi müsano woveke. Nisalano Nisapa 'naghami 'pfulo epegheke. Nisapano anhye kuküdhu pfulili keghape apukilono eghaäke. Nisalano ti chiluno Nisapa kuke.

Nisapano tilehino Nisala itino aliolo ilogheke. Nisalano amini kaha, api kahano agheke. Nisapano pa 'phi "Atakuvepi" süla kinishino Nisala laki sü, 'mini pe, laki sü upeke. Tishino kuma aliolono akwoshiveke. Kuma aliolono kumtsa züvekegheunguno Nisala tilehi ighwono süwuveke. Nisala pa 'pu pa 'zano houshi heushino chiniamu vimoke. Nisalano apu azavilo ti pike "Niye kulhube an'ke. Tilehi akichepi shitsülo". Apuazano akichepi shitsüke. Puthouno Nisapano egheno akichepilono aou chukhosüno Nisala 'melolo inapeaye, Nisalaye viake. Apuazano Nisalano eghamoaye akulu kokhupeye, zhuaye Nisapano pa'ou suzhope ipeve. Apuazano zhumono akeloye, Nisapano pa'ou süwo Nisala 'melo inapetsü ishi acheke. Tipa kusülono Nisala tiveke.

Aghülo lakino Nisapano Nisala pa 'pungo pa 'za pamavilo pike. "Ni küthu asü ghewuni". Ti pino pana küthu asü ghewuke. Nisapano atheghushino, pamano atükashi Nisapano asakheli khouno ipusüsü wuveke. "Okuzhoghi ipapelo" ti pino sacheke. Nisapano asü gheno kuma akinianipfu pupeke, Nisapano atheghushino, laküthu akisü peno asakhelilo ala ghesüsü woveke. Kezhiliu Nisala pa 'pungo pa 'za kumano atsa kegha ake. Akimino anipuvilo "Ino Nisapa 'kilo pouniye pike, nono moke". Tipi kegha aghike. Nisapano mekhiake. Ti chiluno thanauye Nisala pa 'pungo pa 'za kumavilo pike "Ino tiwuaye i'kumo kütha kwotsükevelo. Nisala kumophivilo kwotsülo. Kumtsa kwotsüaye kitilawuye Nisala ikuzho küghünalunani". Ti pike. Tipathiuno Nisapa tiuveke. Kuma 'kumo kumtsa kwotsüke.

Nisala pazano thumomi ke. Asamouno Nisala pa'zano "Nisapango Nisala kuma küghüna lua ma?" Ti pi inzhuke Nisapano ti pike "Ikuzho dolo asükumo anino, küghünamlaphi" pike. Thanau Nisala pa'zano zü ithougheno kuma dolo asü hezhuke. Timino ayeghu zhesüpagheke. Nisala pa'zano ayeghusüzhovetsüke tipathiuno Nisala pa'zano asamouno inzhuke. "Küghüna a ma?" pike. Tithiuno "Küghüna a" pike.

Nisapa-ngo Nisala.

Nisapa and Nisala.

Nisapango	**Nisala**	**pama**	**alozhi**	**ilakike.**
Nisapa and	Nisala	the two	field gang	one was.

Pano	**aghülo**	**laki**	**timi**	**'lulo**	**huke.**	**Pano**
They	day	one	man	field to	went down.	Their

'kwomi alu ithena 'mlakhaveno aghokilo
companions field quickly work completed having stream to

achuwo koniaye pino wuke. Küthamino azüno
crabs catch to said having went. Other men in front

achuwo koveke. Nisapano athükashi achuwo
crabs caught. Nisupa after crabs

kocheke. Nisalano idewo Nisapa hezhuke.
caught kept on. Nisala back coming Nisapa saw.

Timino achuwo kokhavekethiuno Nisapano
Men crabs catching completely after Nisapa

achuwo 'kilo aou chukhosüaye achuwo kini
crabs' hole in hand inserting crabs two

küthu keghaluke. Nisapano achuwo 'kilo aou
three catch able was. Nisapa crabs hole in hand

chukhosüaye aghi 'peno pa 'ou 'lobalo hepeyepe
inserting grain ears his hand finger roots sticking out

ipegheke. Nisalano ti itulupuzüno Nisapavilo pike.
came out. Nisala this seen having Nisapa to said.

"Ikuzho alelu akwo shini" pike. Nisapano
"We two fields together do will". said. Nisapa

"Niye meghemi keke. Ikuzho alelu akwoshimoi"
"I poor man am. We two field together do will not"

pike. Nisalano pavilo "Ikuzho tangui akwoshini"
said. Nisala him to "We two certainly together do will"

pike.
said.

Tipino kuma alelu akwoshike. Aluzhim.
This said having the two fields together did. Gang men

kuchopu wunikelauye aghokilo azü kuchukei
all going stream in water bathed.

Nisapano azü kuchukelono Nisalano Nisapa 'kiche
Nisapa water bathed having Nisala Nisapa's back

nutsüke. Nisapa 'kichelo ati nupeluke.
rubbed. Nisapa back seed rub cause able was.

Nisalano ti ituluno Nisapa 'kilo wuniye
Nisala this seen having Nisapa house to go to

pike. Kumsücheke. Avelao Nisapango Nisala
said. Thinking kept on. Evening Nisapa and Nisala

kuma achuwo kizheke. Nisalano Nisapavilo ti
the two crabs divided. Nisala Nisapa to this

pike "Heno ino luni, heno nono lulo" ti
said "This I take will, this you take" this

pike. "Akilo süwono i'pungo
said. "House to bringing gone having my father and

i'za pama akelono achuwo ghopesüsü."
my mother the two stopping crabs wrapping."
Nisala pa'pungo pa'za pamano. ti pike
Nisala her father and her mother the two this said
"Atsükulono Nisapa ana tsülo, aou 'kumtsüzu-
"Dog's dish from Nisapa rice give, hand washing
kubolono Nisapa azhi zheni" ti pino ana
basin from Nisapa drink give" this said having rice
tsü, azhi zhe, ishike.
gave, drink gave, thus was.

Nisapano Nisala luniye picheke. Apuazano
Nisapa Nisala take to saying kept on. Father mother
Nisapa 'kilo puomo picheke. Nisapano
Nisapa house to send on saying kept on. Nisapa
meghemike. Nisalano apu aza kinimike.
poor man was. Nisala father mother rich men were.
Nisapano meghemikegheunguno Nisala lumlano
Nisapa poor man being for Nisala take not having
acheke. Aghülo lakino Nisalano Nisapavilo pike
remained. Day one, Nisala Nisapa to said
"Noye i 'chiku süwo alhi shino,
"You my beads taking going trade made having,
alhi shisügheno, ame küghalo" pike.
trade making brought having, price settle" said.
Nisapano Nisala 'chi süwo alhi shiwuke.
Nisapa Nisala beads taking trade making went.
Nisapa eghempilono timino Nisala luveke. Timino
Nisapa came not having man Nisala took. Man
ame küghaniye pino, Nisala pa'pu pa'zavilo
price settle to said having, Nisala her father her mother to
pike. Nisalano "Apfo süani", pino
said. Nisala "Stomach aches", said having
"Ame küghamo" pike. Aghülo lakiloye timino
"Price settle will not" said. Day one man
egheno ame küghaveke. Nisalano womoniye
come having price settled. Nisala go not to
amelolono süani ti pike. Nisala 'kiminono "Ishiye
heart from ill is this said. Nisala husband "Thus if
kishekishemo sasü woveni" pike. "Akache gheno
nevertheless together go will" said. "Machan cut having
Nisala kuhope wuni" pike. Tilehino Nisalano
Nisala carrying go will" said. Then Nisala
pa'kimi 'kilo wuke. Alalono Nisalano timivilo
her husband's house to went. Road from Nisala men to

ti pike "Niye Nisapa keakemu Nisapa
this said "I Nisapa waiting although Nisapa
kemlano külauveke. Ti pilonhye".
wait not having been able married. This say please".
Tilehino timino Nisapavilo "O'nipu Nisala külauveke".
Then men Nisapa to "Your wife Nisala married is".
Nisapavilo ti pike. Tilehino Nisapano amishi
Nisapa to this said. Then Nisapa cow's
'shomhi chüğhipeno, akumtho shou ikwono
tail a twisting, strong one on mounting
poegheke. Nisalaye külaucheğheke. Nisalano
fleeing went. Nisala married went. Nisala
Nisapavilo ti pike "Niye o'keamu,
Nisapa to this said "I you waiting although,
o'kemlano külauveke".
you wait not having been able married".

Ağhülo lakino Nisala 'kimino Nisapa ğhikhiveniye
Day one Nisala's husband Nisapa kill in order to
Nisapa kuke. Nisapano pano'pfulo kezhiliuno
Nisapa called. Nisapa their village to in the evening
ipeğheke. Nisapano pa'mhyemoğha küsüveno
came out. Nisapa his clothes hidden having
Nisala 'kimi 'pfulo ipeğheke. Pa 'nağhamino
Nisala's husband village at came out. His villagers
kumtsüno Nisapa akevi keğhashikethiuno "Nisapa
all Nisapa good thinking after "Nisapa
alhokesa keke. Zhumoi", ti pino thoğhoye
bad is. See will not", this said having to-morrow
alulo huniye pike. Pa 'nağhami tishi küğhaäke.
fields to go down to said. His villagers this thought.
Thanauye Nisapano pa'nhyemoğha kuchopu pfepuke.
In the morning Nisapa his clothes all wore.
Tilehina kumtsüno Nisapa zhuniye ti pino
Then all Nisapa see to this said having
nguake. Pa 'nağhamino 'khuchuhabo süwo ayeğhilo
stopped. His villagers ekra bringing ground on
azhoshikhavetsüno Nisapavilo "Tipashouno akhe
spread having Nisapa to "This on dance
shizhulo" pike. Pa'nağhamino Nisapa iveniye
do see" said. His villagers Nisapa kill to
kuluchuhabo süwo ayeğhilo khavetsüke. Nisapano
ekra bringing ground on spread. Nisapa
kuluchuhabo nekipepe vekhiveakelono
ekra slipping fallen having

keghaluveniye küghaake. Nisapano
catch be able in order to thought. Nisapa
vekhivemono akhe shiveke. Kumtsüno Nisapa
fallen not having dance did. All Nisapa
zhunishino zhuake. Nisapano akheshi
seen having wished saw. Nisapa dance doing
ide eghekelono Nisalano anga khapuapuzüno anga
returning Nisala child carried having child
kilhe pukukelono Chophei 'khamunu pekhitsüke.
shifting Chophei flower threw down.
Nisapano pa 'khamunu pekhiva pino ikipfe
Nisapa his flower threw down said having picking up
kyegheke. Ti kyeghekethiuye alaushi Nisapa
wore. This wearing afterwards fine Nisapa
ituluke. Nisapano akheshisüsü, aliokiidau
saw. Nisapa dancing while, defence towards
shilono, alio toku ikacheiloveno poveke.
danced having, ditches nine jumped having fled.
Pa'naghami kumtsü alulo huniye pino,
His villagers all fields to go down to said having,
hukhaveke.
went down completely.

Nisalango Nisala 'kimi kumano alaghungulo
Nisala and Nisala's husband both path opposite
alu chiake. Nisapano wocheke. Nisala 'kimino
fields doing were. Nisapa go continued. Nisala's husband
Nisalavilo ti pike "Huno kiu kya?", ti pike.
Nisala to this said "That who what?", this said.
Nisalano küthami 'zheye kumtsü 'zhe pikhaveno
Nisala others' names all names said completely
Nisapa 'zhe pitsümoke. Nisala 'kimino Nisalavilo
Nisapa's name said not. Nisala husband Nisala to
"Hupaye kiu kya?", ti pino inzhuke. Nisalano
"That who what?" this said having asked. Nisala
pimoke. Amimino küghüpaake, alhealo
said not. Butterflies embraced, field house to
yeilogheke, Nisalano tilehino pa'kimivilo "Niye thosülo
flying entered, Nisala then her husband to "I always
ishi kichemike" ti pike. Nisala 'kimino itiveno
thus alone lived." this said. Nisala's husband known having
Nisalavilo "Alhealo nguaghilo. Ino abalo akhe
Nisala to "Field house in remain. I below fields cane
thasügheni". Ti pino akhe thasüghek-
cutting bring will". This said having cane cut brought.

Akhe buno Nisala 'ou phevetsü
Cane cut having Nisala's hands bounds

Nisala 'kupu pevetsü. Alhea aketsü kucholo
Nisala's legs bound. Field house post king

phedaveno Nisala 'kimino woveke. Nisala 'kimino
tied to Nisala's husband went. Nisala's husband

amini khaluvetsü aphi khaluvetsüno ampiu kumsa
dress opened cloth opened having body naked

alhea ketsükucholo phedaveno woveke. Nisalano
field house post king to bound having went. Nisala

ahuno akhe mikithaveno Nisapa hawuveke. Nisalano
teeth with cane bitten having Nisapa chased. Nisala

atho lakilono Nisapa kuke. Nisapano aghümi
hill one from Nisapa called. Nisapa evening

keghashi atho lakilono agha gheveno ami phoveno
thinking hill one from jungle cut having fire smoked

woveke. Nisalano kütoughi tipa'tolo ipegheno Nisapa
went. Nisala again this hill at coming out Nisapa

kuke. Nisapano Nisala mtano aghümi keghashi
called. Nisapa Nisala not knowing enemy thinking

müsano woveke. Nisalano Nisapa 'naghami
feared having went. Nisala Nisapa's villagers

'pfulo epegheke. Nisapano anhye kuküdhu pfulili
village to came out. Nisapa eyes cut out flute

keghape apukilono eghaäke. Nisalano ti chiluno
holding Morung noise made. Nisala this having

Nisapa kuke.
Nisapa called.

Nisapano tilehino Nisala itino aliolo
Nisapa then Nisala known having gate at

ilogheke. Nisalano amini kaha, aphi kahano
entering came. Nisala dress not, cloth not

agheke. Nisapano pa 'phi "Atakuvepi" süla
was. Nisapa his cloth "Atakuvepi" tearing

kinishino Nisala laki sü, 'mini pe, laki sü
two making Nisala one bringing, dress made, one bringing

upeke. Tishino kuma aliolono akwoshiveke.
wearing caused. Then both gate from came together.

Kuma aliolono kumtsa züvekegheunguno
Both gate from together sleeping for

Nisala tilehi ighwono süwuveke. Nisala pa 'pu
Nisala then very ill became Nisala her father

pa 'zano houshi heushino chiniamu
her mother that this doing gennahs although

vimoke. Nisalano apu azavilo ti pike " Niye
good not was. Nisala father mother to this said " I
kulhube an'ke. Tilehi akichepi shitsülo ". Apuazano
feverish am. Then house hole make ". Father mother
akichepi shitsüke. Puthouno Nisapano egheno
house hole made. At night Nisapa come having
akichepilono aou chukhosüno Nisala 'melolo
house hole from hand inserting Nisala's heart on
inapeaye, Nisalaye viake. Apuazano Nisalano
resting Nisala good remained. Father mother Nisala
eghamoaye akulu kokhupeye, zhuaye Nisapano pa'ou
crying not if torch kindling seeing Nisapa his hand
süzhope ipeve. Apuazano zhumono akeloye,
withdrew. Father mother seen not having continuing
Nisapano pa'ou süwo Nisala 'melo inapetsü
Nisapa his hand putting Nisala heart pressing on
ishi acheke. Tipa kusülono Nisala tiveke.
thus continued. This illness from Nisala died.

Aghülo lakino Nisapano Nisala pa 'pungo pa
Day one Nisapa Nisala her father and her
'za pamavilo pike " Ni küthu asü ghewuni ".
mother the two to said " We three wood cut go will ".
Ti pino pana küthu asü ghewuke. Nisapano
This saying they three wood cutting went. Nisapa
atheghushino pamano atükashi Nisapano asakheli
in front gone having the two after Nisapa thicket
khouno ipusüsü wuveke. " Okuzhoghi ipapelo "
below stooping went. " You two too follow "
ti pino sacheke. Nisapano asü gheno
this saying went. Nisapa wood cut having
kuma akinianipfu pupeke, Nisapano
the two husband wife caused to carry, Nisapa
atheghushino, laküthu akisü peno asakhelilo
in front gone having has three beam carrying thicket in
ala ghesüsü woveke. Kezhiliu Nisala pa 'pungo pa
road cutting went. Evening Nisala her father and her
'za kumano atsa kegha ake. Akimino
mother the two words disputing were. Husband
anipfuvilo " Ino Nisapa 'kilo pouniye pike, nono
wife to " I Nisapa house to send to said, you
moke ". Tipi kegha aghike. Nisapano
disagreed ". This saying disputing continued. Nisapa
mekhiake. Ti chiluno thanauye Nisala
hid and watched. This heard having morning in Nisala

pa	**'pungo**	**pa**	**'za**	**kumavilo**	**pike**	**"Ino**
her	father and	her	mother	both to	said	"I

tiwuaye	**ikumo**	**kütha**	**kwotsükevelo.**	**Nisala**
dying	we two	separate	bury don't.	Nisala's

kumopevilo	**kwotsülo.**	**Kumtsa**	**kwotsüaye**	**kitilawuye**
grave near	bring.	Together	burying	little in

Nisala	**ikuzho**	**küghünalunani".**	**Ti**	**pike.**
Nisala	we two	live together will be able".	This	said.

Tipathiuno	**Nisapa**	**tiuveke.**	**Kuma**	**'kumo**	**kumtsa**
Thereafter	Nisapa	died.	Both	corpses	together
kwotsüke.					
buried.					

Nisala	**pazano**	**thumomi**	**ke.**	**Asamouno**	**Nisala**
Nisala	her mother	witch	was.	Dream in	Nisala

pa'zano	**"Nisapango**	**Nisala**	**kuma**	**küghüna**
her mother	"Nisapa and	Nisala	the two	live together

lua	**ma?"**	**Ti**	**pi**	**inzhuke**	**Nisapano**	**ti**	**pike**
able	what?"	This	saying	asked	Nisapa	this	said

"Ikuzho	**dolo**	**asükumo**	**anino,**	**küghünamlaphi"**
"We two	between	wood corpse	being,	live together can't"

pike.	**Thanau**	**Nisala**	**pa'zano**	**zü**	**ithougheno**
said.	In the morning	Nisala	her mother	sleep	getting up

kuma	**dolo**	**asü**	**hezhuke.**	**Timino**	**ayeghü**
the two	between	wood	saw.	Man	ekra

zhesüpagheke.	**Nisala**	**pa'zano**	**ayeghu**	**süzhovetsüke**
putting kept	Nisala	her mother	ekra	pulled out

tipathiuno	**Nisala**	**pa'zano**	**asamouno**	**inzhuke.**
thereafter	Nisala	her mother	dream in	asked.

"Küghüna	**a ma?"**	**pike.**	**Tithiuno**	**"Küghüna**
"Living together	what?"	said.	Then	"living together
a"	**pike.**			
are"	said.			

Nisapa and Nisala belonged to the same field gang. One day they went to a man's fields. Their companions finished the work quickly and decided to go and catch crabs in a stream. The others caught crabs in front. Nisapa went on catching them behind. Nisala on her return caught sight of Nisapa. After the others had finished catching the crabs, Nisapa put his hand inside a crabs' hole and got two or three more, and when he put his hand inside the crabs' hole, the stalks of paddy emerged from the roots of his fingers. Nisala saw this and said to Nisapa "We two will do our fields together". Nisapa replied "I am a poor man. We two will not do our fields together". Nisala replied "We will certainly be companions in work".

Thereafter the two went to the fields together. All their companions when they were going home bathed in a streamlet. When Nisapa was bathing, Nisala rubbed his back. And from his back she rubbed forth seeds of grain. And when Nisala saw this, she said she would marry him. This she kept on thinking. In the evening Nisapa and Nisala divided the crabs. Nisala said to Nisapa "I will take these, and you take those, then bring them along and in the presence of my father and mother wrap them up and take them away". But her father and mother said "Give Nisapa food from the dog's dish and drink from the hand basin" and thus did they give him food and drink.

Nisapa kept on saying that he would marry Nisala, but her parents kept on saying that they would not send her to his house, as he was a poor man, and her parents were wealthy. And because he was poor he remained unable to marry her. One day she said to him "Take my beads and trade with them, and with the sale proceeds settle my marriage price". Then Nisapa took her beads, and went to trade with them. But before he came back another man took Nisala. This man kept on saying to her parents that he would settle the price but Nisala kept on saying that her stomach was aching and would not settle the price. But one day he came and settled the price. Nisala still said that her heart was aching so as to avoid going. But her husband said "Whether that is true or not you will come with me. Cut a machan and carry her off". And so she went to her husband's house. When going off she said to those near by "Tell Nisapa that I waited for him till I could wait no more, and am now married". And they told him that his wife Nisala was married. Nisapa then seized the tail of a cow, mounted a lusty animal and went off with all speed. But Nisala had got married and said to him "I waited and waited for you, and am now married".

One day her husband called Nisapa to kill him. He reached the village in the evening. He hid his dress and thus arrived. The villagers had all thought that he was a warrior, but seeing him they said "Nisapa is no good, we won't look at him" and said that they would go to the fields next day. They decided thus but next morning Nisapa put on all his ornaments. Then all the villagers decided they would stop to see him. They brought ekra and spread it on the ground and said to him "See if you can dance on that". They had brought the ekra and spread it like this so as to be able to kill him. They intended to kill him after he had slipped and fallen on the ekra. But he did not fall and danced. All took pleasure in watching him. As he was doing the return dance Nisala, who was carrying her baby, when she shifted it on her back, dropped a Chophei flower. Nisapa thinking the flower was meant for him, picked it up and put it in his ear. After wearing it they considered Nisapa better than ever. Nisapa during his dance danced towards the village door, jumped over nine fences and fled. Then all the villagers went to their fields.

Nisala and her husband had their field on a slope opposite the path. Nisapa went on his way. Nisala's husband said to Nisala "Who is that?" Nisala went through everybody else's name, but did not say that of Nisapa. Again her husband said "Who is that?" But Nisala gave no reply. Butterflies embraced came into the field house and then Nisala said to her husband "Before I was married I was always thus". Her husband understood and said "Stop here, I will cut and bring cane from down below". He went and brought the cane and with it bound her hands and legs. He then tied her to the main post and went away. Her husband had stripped her of her skirt and clothes and left her naked bound to the post. Nisala then bit through the cane with her teeth and went in pursuit of Nisapa. She called him from a hill, but Nisapa thought it was an enemy and cut jungle from another hill, made a smoky fire and went on his way. Nisala, when she got to this hill, again called him. But he knew her not, and thinking she was an enemy went on his way for fear. Finally she arrived at his village. Nisapa was playing in the Morung on a flute made from throwing away the eyes of a small bamboo. Nisala heard him and called him.

Then Nisapa recognized her and came to the village gate. Nisala had no skirt, no clothes. Then Nisapa tore his cloth, called *Atakuvepi*, into two and gave her one part for a skirt and one part to wear. The two then embraced each other at the village gate. But because they had thus embraced at the village gate Nisala was stricken with a deadly illness. Although her parents did this and that ceremony she did not recover. Nisala said to her parents "I am feverish. Make a hole in the wall". They made the hole and at night Nisapa came and put his hand through the hole and laid it on her breast. When he did this Nisala got relief. When her parents, because she made no sound, kindled a torch and came to see, Nisapa withdrew his hand. When they were not looking he kept pressing her breast. From this illness Nisala died.

One day Nisapa said to Nisala's parents "We three will go and cut wood". And they went to do so. Nisapa was in front, the others following him, and he went crawling underneath a thicket. "You two follow me" he said as he went ahead. He cut wood and gave it to the husband and wife to carry, and then went on carrying a beam eighteen feet in length and cutting the path. In the evening the husband and wife quarrelled. The husband said to his wife "I wanted to send her to Nisapa's house, but you stopped it". They disputed thus while Nisapa hid and watched. Next morning he said to them "When I die don't bury my corpse separately, but near Nisala. If you bury us together a little after we shall be able to live together".

He spoke thus and thereafter died and the two corpses were buried together.

Nisala's mother was a witch. In a dream Nisala's mother asked if Nisapa and Nisala were together. Nisapa replied "There is a tree trunk between us and we can't come together". In the morning Nisala's mother got up from sleep and saw that there was wood between them. A man had put ekra between them. She moved the ekra. Thereafter she asked Nisala in a dream if they were together. The reply came "We are together".

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4. The Story of the Elephant and the Porcupine.

Akaha ngo Acheku pama 'tsa.

Kaghe akahano azü yeniye aghokilo iloghiaye ahuno azü kunei ikighi cheke. Aghülo lakiye akahano anyenguvilo pike "Kiuno i 'pahi? Kiuno azü pukochenikeo. i 'pahi kumoi. Kiuno azü pukochenikeno, ilau ikighilo pilopi".

Anyenguvilo aghinishi aghoki hu, ikhwo peke. Ikhwo acheku sholuke. Anyenguno achekuvilo pike "Akahano pike, pa 'pahi kiuno? Azü pukochenikeu pa 'pahi kumo. Kiuno pa 'zü pukochenikeno palau ikighilo". Pa 'ni pi, achekuvilo pike. Ike achekughi pa 'mhi zhuapuzü, akizheu süzhosüo anyenguvilo pi "I 'mhi 'pahi pukeuno i ku ani keo? I 'mhi 'pahi pumokeuno i ku ani, keno? I 'lau ikhwoghilo pilo" pi pa 'mhi laki anyengu tsü pike. Ike anyenguno akahavilo acheku 'tsa pi amhi akaha piyekeloye, akahaye pa 'mhi zhupahavepuzü müsano pove pike.

Akahango	**Acheku**	**pama**	**'tsa.**
Elephant and	Porcupine	the two	words.

Kaghe	**akahano**	**azü**	**yeniye**	**aghokilo**	**iloghiaye**
Once	elephant	water	to drink	stream to	entering

ahuno	**azü**	**kunei**	**ikighi cheke.**	**Aghülo**	**lakiye**
above	water	dirty	flowed.	Day	one

akahano	**anyenguvilo**	**pike**	**"Kiuno**	**i**	**'pahi?**	**Kiuno**
elephant	wild cat to	said	"Who	my	equal?	Who

azü	**pukochenikeno**	**i**	**'pahi**	**kumoi.**	**Kiuno**	**azü**
water	having dirtied	my	equal	is not.	Who	water

pukochenikeno	**ilau**	**ikighilo**	**pilopi".**
having dirtied	me to	come	say".

Anyenguvilo	**aghinishi**	**aghoki**	**hu,**
Cat to	messenger doing	stream	going down to,

ikhwo peke.	**Ikhwo**	**acheku**	**sholuke.**	**Anyenguno**
ascended.	Ascending	porcupine	met.	Cat

achekuvilo pike "Akahano pike, pa 'pahi kiuno?
porcupine to said "Elephant said, his equal who?
Azü pukochenikeu pa 'pahi kumo. Kiuno pa
Water dirtied who his equal is not. Who his
'zü pukochenikeno palau ikighilo". Pa 'ni
water dirtied having him to come". His message
pi, achekuvilo pike. Ike achekughi pa 'mhi
saying, porcupine to said. But porcupine too his quills
zhuapuzü, akizheu süzhosüo anyenguvilo pi "I
seeing, big one extracting cat to said "My
'mhi 'pahi pukeuno, i ku ani keo? I
quills equal carrying who, me calling is what? My
'mhi 'pahi pumokeuno i ku ani, keno? I
quills equal carrying not who me calling, what? Me
'lau ikhwoghilo pilo" pi pa 'mhi laki
to come up say" saying his quills one
anyengu tsü pike. Ike anyenguno akahavilo
cat gave to said. But cat elephant to
acheku 'tsa pi amhi akaha piyekeloye, akahaye
porcupines words saying quill elephant showing to, elephant
pa 'mhi zhupahavepuzü müsano pove
his hairs looked in vain having having feared fled
pike.
it is said.

Once when an elephant went to drink water at a stream the water was coming down dirty from up above. One day the elephant said to the wild cat "Who is equal to me? The person who keeps on making the water dirty is not my equal. Go and tell the person who is dirtying the water to come to me". He gave this message to the wild cat who started going up stream. He met the porcupine and said to him "The elephant says 'who is his equal? The person who dirties his water is not his equal. Let the person who dirties the water go to him' ".

He thus delivered the message to the porcupine. But the porcupine looked over his quills carefully and pulling out a big one said to the wild cat "Does he who calls me possess quills like mine? If he does not possess quills like mine tell him to come to me". Saying this he gave a quill to the wild cat. The wild cat then repeated the words to the elephant and showed him the quill. Whereupon the elephant fled for fear, so it is said.

5. THE STORY OF THE WILD CAT WHO ASKED ABOUT THE CHICKENS' BEDROOM.

Anyengungo Awu züa inzhuke 'tsa.

Anyenguno awuti 'pu aza kahathilono awutivilo inzhuke "Kekhino o 'pu 'lupa? Kekhino o 'za 'lupa? Kekhino o 'mu 'lupa? Kekhino o 'fu 'lupa? Eno kekhino o 'lupa kya?" I pi inzhuke. Awutino pi "Hehino i 'pu 'lupa. Hehino i 'za 'lupa. Hehino i 'mu 'lupa. Hehino i 'fu 'lupa. Eno hehino i 'lupa" kepi, pivepuzü nguakelono awuti pa 'za egheke. Awutino "Kishekulu?" pike. "I 'za kiukeno agi mukhokhoi, anhyeti koghoi, ishipuzüno i vilo ni 'limi akuchopu 'kuzulupa inzhuano wuvea?" pike. Ike awukuno pike "Tipau ni 'tsükuchumi 'ke" pi. Awutivilo pivepuzüno, pano mtazü saluba bape, panongo 'zü 'a lo paävetsü. Laki ikhupe amiphokilo phuvetsü. Ake ikipe acheulo piyevetsü. Akhi keghape azühulo paävetsü. Ashekhu keghape awotsanaghulo paävetsü. Ipuzüno alhaku keghape akupulo paävetsüno pana 'limiye ketau zü 'a pike.

Ike tilehino anyengu puthono eghepuzü awu 'zü a lo kukakeloye saluba chine pholuke. Acheulo isüveniye akeno pa 'ou ghathavekeloye ami fukhino zhuniye ami fukeloye awukhuno mpawo pa 'nhyeti vephovetsüke. Azü lesüwo khuveniye azühulo akhino pa kukegheunguno aki kalalo awotsanaghulo iheniye ashekhuno pa mikikeloye poniye akupulo pokukelono, akupu nhyechepe pa vekhi piti ive pike.

Anyengungo	**Awu**	**züa**	**inzhuke**	**'tsa.**
Wild cat	chickens	sleeping place	asked	words.

Anyenguno	**awuti**	**'pu**	**aza**	**kahathilono**
Wild cat	chicken small	father	mother	not having been

awutivilo	**inzhuke**	**"Kekhino**	**o**	**'pu**	**'lupa?**
chicken small to	asked	"Which	your	father's	bed?

Kekhino	**o**	**'za**	**'lupa?**	**Kekhino**	**o**	**'mu**
Which	your	mother's	bed?	Which	your	elder brother's

'lupa?	**Kekhino**	**o**	**'fu**	**'lupa?**	**Eno**	**kekhino**	**o**
bed?	Which	your	sister's	bed?	And	which	your

'lupa	**kay?"**	**I**	**pi**	**inzhuke.**	**Awutino**	**pi**
bed	what?"	This	saying	asked.	Small chicken	saying

"Hehino	**i**	**'pu**	**'lupa.**	**Hehino**	**i**	**'za**
"This	my	father's	bed.	This	my	mother's

'lupa.	**Hehino**	**i**	**'mu**	**'lupa.**	**Hehino**	**i**
bed.	This	my	elder brother's	bed.	This	my

'fu	**'lupa.**	**Eno**	**hehino**	**i**	**'lupa"**	**kepi,**
elder sister's	bed.	And	this	my	bed"	saying,

pivepuzü	**nguakelono**	**awuti**	**pa**	**'za**
said having	waiting having	small chicken's	its	mother

eḡheke.	**Aẉutino**	**"Kishekulu?"**	**pike.**	**"I**	**'za**
came.	Small chicken	"What?"	said.	"My	mother

kiukeno	**aḡi**	**mụkhokhoi,**	**anhyeti**	**koḡhoi**	**ishi-**
who	face	short,	eyes	prominent	thus

puzüno	**i**	**vilo**	**ni**	**'limi**	**akuchopu**	**'kuzülupa**
being	me	to	my	family	all	sleeping bed

inzhuano	**wuvea?"**	**pike.**	**Ike**	**awukuno**	**pike**
asked having	went?"	said.	But	hen	said

"Tipau	**ni**	**'tsükuchumi**	**'ke"**	**pi.**	**Awutivilo**
"This	us	biting eating man	was"	said.	Small chicken to

pivepuzüno,	**pano**	**mtazü**	**saluba**	**bape,**	**panongo**
said having,	she	quickly	dung	defecating,	their

'zü	**'a**	**lo**	**paävetsü.**	**Laki**	**ikhupe**	**amiphokilo**
sleeping	place	on	put.	One	egg laid	fireplace in

phuvetsü.	**Ake**	**ikipe**	**acheulo**	**piyevetsü.**	**Akhi**
put.	Knife	picking up	wall in	inserted.	Bees

keḡhape	**azühulo**	**paävetsü.**	**Ashukhu**
catching	bamboo water carrier in	put.	Ants

keḡhape	**awotsanaḡhulo**	**paävetsü.**	**Ipuzüno**	**alhakhu**
catching	short grass in	kept.	Thus having	white ants

keḡhape	**akupulo**	**paävetsüno**	**pana**	**'limiye**	**ketau**
catching	bridge on	put having	her	family	different

zü	**'a**	**pike.**
sleeping	place	said.

Ike	**tilehino**	**anyengu**	**puthono**	**eḡhepuzü**	**awu**
But	then	wild cat	by night	come having	chickens

'zü	**a**	**lo**	**kukakeloye**	**saluba**	**chine**	**pholuke.**
sleeping	place	in	groping	dung	grasping	broke took.

Acheulo	**isüveniye**	**akeno**	**pa**	**'ou**	**ḡhathavekeloye**
Wall on	wipe off to	knife	his	hand	cutting

ami	**fukhino**	**zhuniye**	**ami**	**fukeloye**	**awukhuno**	**mpawe**
fire	blown	see to	fire	blowing	hen's egg	bursting

pa	**'nhyeti**	**vephovetsüke.**	**Azü**	**lesüwo**	**khuveniye**
his	eyes	broke.	Water	pouring	wash to

azühulo	**akhino**	**pa**	**kukeḡheunḡuno**	**akikalalo**
bucket in	bees	him	stinging for	verandah by

awotsanaḡhulo	**iheniye**	**ashekhuno**	**pa**	**mikikeloye**
grass on	roll to	ants	him	biting

poniye	**akupulo**	**pokukelono,**	**akupu**	**nhyechepe**	**pa**
flee to	bridge to	fled having,	bridge	breaking	he

vekhi	**piti**	**ive pike.**
falling	died	it is said.

After the father and mother of a small chicken had gone away, the wild cat said to the small chicken "Which is father's bed? Which is mother's bed? Which is big brother's bed? Which is sister's bed? And which is your bed?" The little chicken replied "This is father's bed. This is mother's bed. This is big brother's bed. This is sister's bed. And this is my bed". After he had thus replied while waiting there his mother came. The little chicken said "What was it? Mother, what is it that has a short mouth and prominent eyes?" But mother hen replied "That will kill and eat us". She told the little one this and then quickly having made some dung she put it in her children's sleeping place. Then she laid an egg and put it in the fireplace. Then she took a knife and stuck it into the wall behind the bed. Then she caught some bees and put them in the water buckets. Then she caught some ants and put them in the short grass. Then when she had caught some white ants and put them on the bridge she made her family sleep elsewhere.

Later on at night time the wild cat came, and while groping about in the hen's bedroom he got hold of the dung and it spread over his fingers. When he tried to wipe it off on the wall the knife cut his hand. He blew the fire so as to be able to see, and while blowing the egg burst and broke his eyes. When he went to pour out water to clean himself the bees bit him, and so he went to roll on the short grass outside the house. And then ants bit him. To escape from them while he was running up on to the bridge, the bridge broke and he fell and died.

6. TSEIPU AND KAWULIPU.

Tseipu-ngo Kawulipu.

Kaghelomi Tseipu ngo Kawulipu pama pavi pike. Tseipuno pa 'pfu kütha, Kawulipuno 'pfu kütha. Tishi pike. Tseipuno Kawulipu luke. Panango ame keghake. Kawulipu pa'pungo pa'za pamano Tseipuvilo ti pike "Nono Kawulipu sasü wuniaye, akau ghopuzüno Kawulipu akaulo süno k̲h̲apu wolo" pike. "Nono alalo khiviaye, sawo o'ki 'tomlai" pike. Tseipuno pumlaveno alalo khike. Tseipuno Kawulipu hezhuke. Kutouye Kawulipu k̲h̲apu wuniye pino k̲h̲apuzhuke. Kawulipu pumlaiveke. Tilehino Tseipuno pa'mu kuke. Tseipuno pa'mu sasü eghempilono Muchupilino azü puegheno Kawulipu ituluke. Muchupilino Kawulipu hekhipe pheveno Kawulipu 'nhyemogha akuchopu pepuno Kawulipu alo nguake. Tilehino pa'mu pama egheke. Ike pa'muno Tseipuvilo pike "Nono hekitipu saä kepuke" pike. Pa'muno Tseipu allomi pike. Tipeno pa 'muye Tseipu kemono woveke. Muchupilino Tseipuvilo ti pike "Ino

o'hezhunikelono i 'nhyeti kizhe shiveke. Ino o putsanikelono i 'kichi mutsüsüveke. Ino ikaänikelono, ikupu ichouve". Tishi Muchupilino Tseipuvilo ti pike. Tseipuye Muchupili mtano Kawulipu keghashi saäke.

Aghülo lakino Tseipuno akutu luke. Kawulipu 'kumolono akutu laki ipeghe aghike. Tseipuye mtano akuthu süwoke. Muchupili tsüke. Muchupilino akutu lhoakelono akulholilono akutuno atsa pike. "Muchupili nhapiti" pike. Muchupilino Tseipuvilo pike "Ayekulholono Muchupili nhapiti" pike. Tseipuno "Tangui ti piaye ayekulho pelevelo" pike Muchupilino ayekulho pe ayepubolo peleveke. Ayekulholono mushitibo laki ipeghike. Tipabolono mushiti kuthomo pitike. Tseipuno pa'naghami kumtsü tsüke. Topumi laki tsümono ake. Topumino Tseipuvilo "Nighe mushiti laki i tsülo" pike. Tseipuno topumivilo ti pike. "Kitila laki anike. Lulo" pike. Topumino süwo, akaulo paäke. Aghülo lakino topumino alulo huveketiuno mushitino Kawulipu ilhono topumi kumla shitsücheke. Topumino egheno pana kitoimivilo pike "Kuno i kumla shitsükero ino chumomu pa tsüni. Eghelo" pike. Pana kitoimino "Kunomo o'kumla shitsümoke" pike Topumino pa'kumla shitsüchekeu mtano acheke. Aghülo lakino topumino alulo huke ghelishino mikhiake. Mushitino Kawulipu ilhono akaulono ipegheno, "I 'puno, i 'zano wocheniye peno. Aki kuveke". Tilehino topumino egheno Kawulipu küghaluveke. Kawulipuno topumivilo pike. "Niye ghotu kini küthu tiuveno ithoughe kemike. Ighwono i bukevelo" pike.

Tilehino Kawulipungo topumi pama kumtsa acheke. Topumino Kawulipu kalacheu pipemono sheloku sasü acheke. Aghülo lakino Tseipuno itimiko sasü aketsü kiveake. Kawulipuno aki shelokuno api ghoake. Itimiko 'ketsüno aki sheloku iloghiaye Kawulipuno lupe, eno Tseipu 'ketsü sheloku iloghiaye ikhipe vepipevetsü. Ishi ake Kawulipuno aye itaveye kumkhoakelono Tseipu 'ketsü sheloku iloghike mtano ake. Tilehino Tseipuno aketsü luniaye iloghike. Tilehino Tseipuno Kawulipu ituluke. "Hipauye kaghe inipfu Kawulipu toi kena". Ishi topumivilo ti pike. "Hipauye ino luni" peno, topumivilo "Noye kiu ku'ni kya?" ti pike. Topumino pavilo ti pike. "Shohusükhumuno shohusüpikhilo thesü tsülo. Tishi aye lulo" pike. Tseipuno shohusüpikhi laki, shohusü akhumu laki ishi topumi tsüno, Kawulipu süake.

Aghülo lakino Tseipuno Kawulipu 'sü keghela küthashi ala ghevetsü, Muchupili 'sü keghela küthashi ghevetsü. Tishike. Kawulipungo Muchupili pama asü ghewuke. Kawulipu paghi egheveke. Muchupili atükauno asü ghepu egheke. Tseipuno Muchupili ghikhiveniye Muchupilivilo "Shoteuno akilo iloghilo" pike. Kawulipuno Muchupilivilo "Azuno iloghilo" pike. Muchupilino totimi 'tsaye lumoi, kipitimi 'tsa luni peno shoteuno iloghike. Tilehino Tseipuno Muchupili ghikhiveke. Muchupili kumolono Thumsü laki ipegheke. Tipau 'süwo akala shike.

Aghülo lakino Tseipuno aghü lauveke. Tseipuno Kawulipuvilo "Ino kahakeloye abilo ilo ao lukevelo" pike. Kawulipuno Tseipu 'tsa iniphe abilo ao lumono ake.

Aghülo laki pa'naghamino kumtsüno "Tseipuye aghü ipu wochenike, abilo ilono ao luno azhi beno Tseipu kelo" pike. Kawulipuno abilo ilokelono akalalo ikukelono vekhiveke. Tilehino pa'nipfu tiuveke. Tseipu egheno pa'zavilo pike "Ino kahakeloye Kawulipu abilo ilopekevelo" pike "Kushiye ilope kya?" Tishi pa'zavilo ti pike. Pa'zano ti pike "Aghamino kumtsü 'ilopelo' pikegheunguno ilopeke". Tishi Tseipuvilo ti pike.

Aghülo laki Tseipuno Kawulipu pa'pu pa'zano 'kilo egheke. Kawulipuye kutoghi apa'za 'kilo aghike. Tseipuno ituluno Kawulipu luniye pike. Apuazano "Kawulipuye okilo paämo" pike. "Eno nono aghüghalho süaniaye, paye lulo" pike. Apuazano Tseipuvilo ti pike. "Tsüni akeloye kalacheu süapekevelo" pike. Aghülo lakino Tseipuno akumla shiakelono aghüghalhono kalacheu ipegheke. "Niyeghi ketsünhyeno kiu toiye keno ipezhuni" peno ipegheke. Ketsünhyeno paphukelauye aghüghalho azü ilhoveke. Tseipuno egheno zhukelaoye azü sheno kutoghi akhamunu ilhove aghike. Timino ilhokeu akhamunu pa'zhe "Napunaru 'khamunu". anike.

Tseipu-ngo Kawulipu Pama Tsa.
Tseipu-and Kawulipu the two words.

Kaghelomi Tseipu ngo Kawulipu pama payi
Men of old Tseipu and Kawulipu the two good
pike. Tseipuno pa 'pfu kütha, Kawulipuno 'pfu
said. Tseipu his village different, Kawulipu's village
kütha. Tishi pike. Tseipuno Kawulipu luke. Panango
different. So said. Tseipu Kawulipu took. They
ame keghake. Kawulipu pa'pungo pa'za
price settled. Kawulipu her father and her mother
pamano Tseipuvilo ti pike "Nono Kawulipu sasü
both Tseipu to this said "You Kawulipu with
wuniaye, akau ghopuzüno Kawulipu akaulo süno
going, basket having made Kawulipu basket in putting
khapu wolo" pike. "Nono alalo khiviaye,
carrying go" said. "You road by putting down,
sawo o'ki 'tomlai" pike. Tseipuno
going your house reach unable" said. Tseipu
pumlaveno alalo khike. Tseipuno
to carry having been unable road by put down. Tseipu
Kawulipu hezhuke. Kutouye Kawulipu khapu
Kawulipu looked upon. Again Kawulipu carrying

wuniye pino k̲h̲apuzhuke. Kawulipu pumlaiveke.
to go saying carrying tried. Kawulipu carrying unable was.

Tilehino Tseipuno pa'mu kuke. Tseipuno
Then Tseipu his elder brother called. Tseipu

pa'mu saṣü eġhempilono Muchupilino azü
his elder brother with come not having Muchupili water

pueġheno Kawulipu ituluke. Muchupilino Kawulipu
carrying coming Kawulipu saw. Muchupili Kawulipu

hekhipe pheveno Kawulipu 'nhyemoġha
killing having thrown away Kawulipu's things

akuchopu pepuno Kawulipu alo nguake. Tilehino
all carrying Kawulipu's place in stayed. Then

pa'mu pama eġheke. Ike pa'muno
his elder brother the two came. But his elder brother

Tseipuvilo pike "Nono hekitipu saä kepuke"
Tseipu to said "You like this take should have"

pike. Pa'muno Tseipu allomi pike. Tipeno
said. His elder brother Tseipu abused. This saying

pa 'muye Tseipu kemono woveke. Muchupilino
his elder brother Tseipu awaiting not went. Muchupili

Tseipuvilo ti pike "Ino o'hezhunikelono i
Tseipu to this said "I you having gazed on my

'nhyeti kizhe shiveke. Ino o putsanikelono
eyes big have become. I you to talked having

i 'kichi mutsüsüveke. Ino ikaänikelono, ikupu
my mouth pointed has become. I sat having my legs

ichouve". Tishi Muchupilino Tseipuvilo ti pike.
crooked are". Thus Muchupili Tseipu to this said.

Tseipuye Muchupili mtano Kawulipu keġhashi
Tseipu Muchupili not knowing Kawulipu thinking

saäke.
took along.

Aġhülo lakino Tseipuno akutu luke.
Day one Tseipu bamboo shoot look.

Kawulipu 'kumolono akutu laki ipeġhe aġhike.
Kawulipu corpse from bamboo shoot one emerging was.

Tseipuye mtano akuthu süwoke. Muchupili
Tseipu not knowing bamboo shoot took away. Muchupili to

tsüke. Muchupilino akutu lhoakelono
gave. Muchupili bamboo shoot cooking

akulholilono akutuno atsa pike. "Muchupili
stew pot from bamboo shoot words said. "Muchupili

nhapiti " pike. Muchupilino Tseipuvilo pike
die apotia " said. Muchupili Tseipu to said

"Ayekulholono Muchupili nhapiti " pike. Tseipune
"Stew from Muchupili die apotia " said. Tseipu

"Tangui ti piaye ayekulho pelevelo " pike.
"Certainly this saying if stew throw away " said.

Muchupilino ayekulho pe ayepubolo peleveke.
Muchupili stew throwing dirt heap on threw away.

Ayekulholono mushitibo laki ipeghike. Tipabolono
Stew from orange tree one came out. This tree from

mushiti kuthomo pitike. Tseipuno pa'naghami
oranges many were born. Tseipu his villagers

kumtsü tsüke. Topumi laki tsümono ake.
all gave. Woman one giving not having was.

Topumino Tseipuvilo "Nighe mushiti laki i tsülo "
Woman Tseipu to "I too orange one me give "

pike. Tseipuno topumivilo ti pike. "Kitila laki anike.
said. Tseipu woman to this said. "Small one is.

Lulo " pike. Topumino süwo, akaulo paäke. Aghülo
Take " said. Woman taking, basket in kept. Day

lakino topumino alulo huveketiuno mushitino
one woman fields to going down after orange

Kawulipu ilhono topumi kumla shitsücheke.
Kawulipu becoming woman's work did kept on.

Topumino egheno pana kitoimivilo pike "Kuno
Woman coming her neighbours to said "Who

i kumla shitsükeno ino chumomu pa
my work having done I eating not although him

tsüni. Eghelo " pike. Pana kitoimino "Kunomo
will give. Come " said. Her neighbours "No we

o'kumla shitsümoke " pike. Topumino pa'kumla
your work done not has " said. Woman her work

shitsüchekeu mtano acheke. Aghülo lakino
doing continuing who not knowing stayed. Day one

topumino alulo huke ghelishino mikhiake.
woman fields to went down pretending hid.

Mushitino Kawulipu ilhono akaulono ipegheno,
Orange Kawulipu becoming basket from coming out,

"I 'puno, i 'zano wocheniye peno. Aki
"My father, my mother come to saying. House

kuveke ". Tilehino topumino egheno Kawulipu
swept out. Then woman coming Kawulipu

küghaluveke. Kawulipuno topumivilo pike. "Niye
catch able was. Kawulipu woman to said. "I

ghotu kini küthu tiuveno ithoughe kemike.
twice thrice having died again lived.
Ighwono i bukevelo” pike.
Roughly me don’t handle” said.

Tilehino Kawulipungo topumi pama kumtsa
Then Kawulipu and woman the two together
acheke. Topumino Kawulipu kalacheu
continued. Woman Kawulipu outside
pipemono sheloku sasü acheke. Aghülo
said caused not having inside together continued. Day
lakino Tseipuno itimiko sasü aketsü kiveake.
one Tseipu boys with tops span.
Kawulipuno aki shelokuno api ghoake. Itimike
Kawulipu house inside cloth weaving was. Boys
’ketsüno aki sheloku iloghiaye Kawulipuno lupe, eno
tops house inside entering if Kawulipu took, and
Tseipu ’ketsü sheloku iloghiaye ikhipe vepipevetsü.
Tseipu’s top inside entering if picking up threw outside.
Ishi ake Kawulipuno aye itaveye kumkhoakelono
Thus was Kawulipu thread breaking knotting while
Tseipu ’ketsü sheloku iloghike mtano ake.
Tseipu’s top inside entered not knowing was.
Tilehino Tseipuno aketsü luniaye iloghike. Tilehino
Then Tseipu top take to entered. Then
Tseipuno Kawulipu ituluke. “Hipauye kaghe inipfu
Tseipu Kawulipu saw. “This formerly my wife
Kawulipu toi kena”. Ishi topumivilo ti pike.
Kawulipu like is” This woman to this said.
“Hipauye ino luni” peno, topumivilo “Noye
“This I take will” saying, woman to “You
kiu ku’ni kya?” ti pike. Topumino pavilo
what asking what?” this said. Woman him to
ti pike. “Shohusü-khumuno shohusüpikhilo
this said. “Shohusü pounding stick shohusü pounder in
thesü tsülo. Tishi aye lulo” pike. Tseipuno
placing give. Thus being take” said. Tseipu
shohusüpikhi laki, shohusü akhumu laki ishi
shohusü pounder one, shohusü pounding stick one thus
topumi tsüno, Kawulipu süake.
woman giving, Kawulipu took.

Aghülo lakino Tseipuno Kawulipu ’sü keghela
Day one Tseipu Kawulipu’s wood cutting path
küthashi ala ghevetsü, Muchupili ’sü keghela
different path cutting, Muchupili wood cutting path

küthashi ghevetsü. Tishike. Kawulipungo Muchupili
different cutting. This was. Kawulipu and Muchupili

pama asü ghewuke. Kawulipu paghi
the two wood cutting went. Kawulipu first

egheveke. Muchupili atükauno asü ghepu
came. Muchupili afterwards wood cutting carrying

egheke. Tseipuno Muchupili ghikhiveniye Muchupilivilo
came. Tseipu Muchupili kill to Muchupili to

“ Shoteuno akilo iloghilo ” pike. Kawulipuno
“ Backwards house in enter ” said. Kawulipu

Muchupilivilo “ Azuno iloghilo ” pike. Muchupilino
Muchupili to “ Forwards enter ” said. Muchupili

totimi ’tsaye lumoi, kipitimi ’tsa luni
woman’s words won’t take, man’s words will take

peno shoteuno iloghike. Tilehino Tseipuno Muchupili
saying backwards entered. Then Tseipu Muchupili

ghikhiveke. Muchupili kumolono Thumsü laki
killed. Muchupili’s corpse from Thumsü one

ipegheke. Tipau ’süwo akala shike.
came out. This taking ladder made.

Aghülo lakino Tseipuno aghü lauveke. Tseipuno
Day one Tseipu war went to. Tseipu

Kawulipuvilo “ Ino kahakeloye, abilo ilo ao
Kawulipu to “ I not being, dhuli in entering grain

lukevelo ” pike. Kawulipuno Tseipu ’tsa iniphe
don’t take ” said. Kawulipu Tseipu’s words obeying

abilo ao lumono ake.
dhuli in grain not taking continued.

Aghülo laki pa’naghamino kumtsüno “ Tseipuye
Day one her villagers all “ Tseipu

aghü ipu wochenike, abilo ilono ao
enemy killing carrying coming is, dhuli in entering grain

luno azhi beno Tseipu kelo ” pike. Kawulipuno
taking liquor making Tseipu await ” said. Kawulipu

abilo ilokelono akalalo ikukelono
dhuli in entered having ladder from mounted having

vekhiveke. Tilehino pa’nipfu tiuveke. Tseipu egheno
fell. Then his wife died. Tseipu coming

pa’zavilo pike “ Ino kahakeloye Kawulipu abilo
his mother to said “ I being about Kawulipu dhuli in

ilopekevelo ” pike “ Kushiye ilope
to enter don’t cause ” said “ Why enter to caused

kya ? ” Tishi pa’zavilo ti pike. Pa’zano ti —
what ? ” Thus his mother to this said. His mother this

pike "Aghamino kumtsü 'ilopelo' pikegheunguno
said "Villagers all 'enter cause to' saying for
ilopeke". Tishi Tseipuvilo ti pike.
enter caused". Thus Tseipu to this said.

Aghülo laki, Tseipuno Kawulipu pa'pu
Day one Tseipu Kawulipu her father
pa'zano 'kilo egheke. Kawulipuye kutoghi apa'za
her mother house to came. Kawulipu again parents
'kilo aghike. Tseipuno ituluno Kawulipu luniye
house in was. Tseipu seen having Kawulipu to take
pike. Apuazano "Kawulipuye okilo paämo"
said. Parents "Kawulipu your house in keep not"
pike. "Eno nono aghüghalho süaniaye, paye lulo"
said. "And you wax creation keeping if, her take"
pike. Apuazano Tseipuvilo ti pike. "Tsüni akeloye
said. Parents Tseipu to this said. "Sun being
kalacheu süapekevelo" pike. Aghülo lakino Tseipuno
outside keep don't" said. Day one Tseipu
akumla shiakelono aghüghalhono kalacheu ipegheke.
work doing wax creation being outside came out.
"Niyeghi ketsünhyeno kiu toiye keno ipezhuni"
"I too sun what like is see will"
peno ipegheke. Ketsünhyeno paphukelauye aghüghalho
saying came out. Sun shining wax creation
azü ilhoveke. Tseipuno egheno zhukelaoye azü
water became. Tseipu coming seeing water
sheno kutoghi akhamunu ilhove aghike. Timino
becoming again flower became was. Men
ilhokeu akhamunu pa'zhe "Napunaru
becoming which flower its name "Napunaru
'khamunu" anike.
flower" is.

Once upon a time Tseipu and Kawulipu were good people it is said. And they were of different villages it is said. Tseipu took Kawulipu to wife. He settled the marriage price. Her parents said to Tseipu "If you want to take her away, weave a basket and put her in it and carry her. If you put her down by the roadside you won't be able to reach your house in her company". But Tseipu couldn't carry her and put her down by the path. And Tseipu gazed upon Kawulipu. Again he tried to carry her. It was in vain. Then he called his brother. But before he came Muchupili who was carrying water saw Kawulipu. Then Muchupili killed Kawulipu and threw her away and put on all her clothes and waited in her place. Then Tseipu and his brother came, but his brother said "It is right indeed to take a woman like that" and he abused him, and went off without waiting for Tseipu. Then Muchupili said to Tseipu "Because I have looked upon you my eyes are big. Because I have spoken to you my mouth is pointed. Because I have waited for you my legs are crooked". Thus spoke Muchupili to Tseipu. Tseipu did not know Muchupili and took her away thinking she was Kawulipu.

One day Tseipu took a bamboo shoot. The bamboo shoot had grown up from Kawulipu's corpse. He did not know this and took it and gave it to Muchupili. While she was cooking it the bamboo shoot spoke from the stew pot "May Muchupili die in childbirth" it said. Muchupili said to Tseipu "The food told me to die in childbirth". He replied "If it really said that, throw it away". Muchupili then threw it on to the dirt heap. An orange tree grew up from the dirt heap. On this tree much fruit was born. Tseipu divided the fruit amongst the villagers. One woman got none, and said to Tseipu "Give me an orange". He replied "There is one little one left; take it". The woman took it and kept it in her basket. One day after she had gone to her fields the orange became Kawulipu and did the woman's work for her. The woman returned and said to her neighbours "Even if I had nothing to eat I would give food to the person who has done my work—come". The neighbours replied that no one had done her work, and the woman remained ignorant of the person who had done her work. One day she pretended to go to her fields, but hid and watched. The orange became Kawulipu and got out of the basket and said "My father and mother are coming". And swept the house. Then the woman came and caught Kawulipu who said "Twice or thrice have I died and again I live. Don't handle me roughly".

Then Kawulipu and the woman stayed together. She didn't allow Kawulipu outside the house, but kept her within.

One day Tseipu was spinning tops with the boys. Kawulipu was weaving inside the house. When the boys' tops came inside the house Kawulipu took them, but when Tseipu's top came inside she threw it outside. And it happened that Kawulipu had broken her thread and was knotting it and so did not see that Tseipu's top had come inside. Then Tseipu came inside to fetch it. He saw Kawulipu and said "She is like my wife Kawulipu". And he told the woman he would marry her. "What do you want for her?" he said. The woman said "Give me a pounding stick of shohusu and a pounding table of shohusu and then take her". Tseipu gave her the stick and the pounding table and took Kawulipu.

One day Tseipu made a different path for Kawulipu to cut wood and a different path for Muchupili to cut wood. He did this and both went to cut wood. Kawulipu returned first. Muchupili came afterwards carrying her wood. Tseipu in order to kill Muchupili said to her "Enter the house backwards". But Kawulipu said "Enter the house frontwards". Muchupili heeded not the woman's words but obeyed her husband and entered backwards. Then Tseipu killed her, and from her corpse a Thumsü tree grew up. From this a ladder was made.

One day Tseipu went on an expedition. Tseipu said to Kawulipu "While I am away don't enter the dhuli to take grain". She obeyed his words and refrained from taking grain from the dhuli.

But one day all the villagers said "Tseipu has taken a head and is coming back. Go into the dhuli and get grain and brew liquor and wait for him". Kawulipu entered the dhuli but while climbing the ladder (of Thumsü) she fell. And thus she died. When Tseipu came he said to his mother "I told you not to let her enter the dhuli while I was away. Why did you do so?" To these words his mother replied "All the villagers told her to, and so she went inside the dhuli". Thus she answered Tseipu.

One day Tseipu went to the house of Kawulipu's father and mother. Kawulipu was again in her parents' house. Tseipu wanted to take her away but her parents said they would not let him keep her in his house. "If you want to take away a wax figure, then take her", they said, "But if the sun is out, don't let her stay outside". One day while Tseipu was at work the wax figure went outside. "I too will see what the sun is like", she said as she went outside. But when the sun shone the wax became water. When Tseipu came he saw she had melted and had turned into a flower.

And the name of this flower arisen from a human being is Napunaru.

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7. THE STORY OF THE DOVE AND THE GREEN PIGEON.

Amikhi-ngo Achui pama 'tsa.

Kaghe amikhingo achui pama pa 'za Kutuli keacheke. Amikhino akucho 'nu achuino amishiu 'nu ishi pike. Ike aza tiunichekelono, anu amikhivilo "Niye tiunicheake. O'phi aou yetsüni. Thanau ithena ichoeghelonhye" pike. Ike achuino tipa 'tsa chiluvepuzüno thanau inaputhono ichoegheke. Achui 'phi aou yevetsüpuzü "Noye akhati nikeghulo kino akhati meghi, i 'zhe Kutuli 'zhe ku, asü akelo, i ghachelonhye" pi. Achuivilo pivekethiuno, amikhiye khetsünhye ipegheke-thiuno, pa 'nhyeba miti miti egheke. Ike amikhivilo pi "Nono ithena eghemoa. Achuino 'yeluvea. Noye apu 'zhe ku, timi 'ti meghi ghi, timi puzokhu meghi. Ishi apu 'zhe ku eghachelonhye" pike.

Amikhi-ngo Achui pama 'tsa.
Dove and green pigeon the two words.

Kaghe amikhingo achui pama pa 'za
Once dove and green pigeon the two their mother
Kutuli keacheke. Amikhino akuchò 'nu achuino
Kutuli awaiting were. Dove real son green pigeon
mishiu 'nu ishi pike. Ike aza
second son thus it is said. But mother
tiunichekelono, anu amikhivilo "Niye
die going-continuing-having been son dove to "I
tiunicheake. O'phi aou yetsüni. Thanau
die go continuing am. Your body hands paint will. Morning
ithena ichoeghelonhye" pike. Ike achuino tipa
early arise come please" said. But green pigeon these
'tsa chiluvepuzüno thanau inaputhono ichoegheke.
words heard having morning before dawn arose came.
Achui 'phi aou yevetsüpuzü "Noye akhati
Green pigeon body hands painted having "You fruit
nike 'ghülo kino akhati meghi, i 'zhe
ripening day awaiting fruit picking, my name
Kutuli 'zhe ku, asü akelo, i ghachelonhye".
Kutuli name calling, tree top at, me call keep on please"
pi. Achuivilo pivekethiuno, amikhiye khetsünhye
said. Green pigeon to saying after, dove sun
ipeghekethiuno, pa 'nhyeba miti miti egheke.
arising after, his eyes cleaning cleaning came.
Ike amikhivilo pi "Nono ithena eghemoa.
But dove to said "You early came not.
Achuino 'yeluvea. Noye apu 'zhe ku,
Green pigeon painted. You father's name calling,
timi 'ti meghi ghi, timi puzokhu meghi.
men's grain peck even, men's urine peck.
Ishi apu 'zhe ku eghachelonhye" piye.
Thus father's name calling cry keep on please" said.

Once the dove and the green pigeon were waiting for their mother Kutuli. The dove was the elder and the green pigeon the second one. So it is said. When their mother was about to die she said to her son the dove "I am on the point of death. I will paint all your body. Get up early in the morning and come to me please". But the green pigeon heard this conversation and while it was yet dark rose and went to his mother. When she had painted his body she said "Wait for the day when the berries ripen and when you peck them call my name, the name Kutuli, from the tree top, I beg you call me". She spake thus to the green pigeon and after sunrise the dove came cleaning his eyes. Then his mother said "You didn't come early. The green pigeon has been painted. You must call your father's name, you must feed on the grain of man and peck where he has made urine. And while you do this call your father's name, I beg you".

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8. THE STORY OF THE CAPTURE OF A MAGIC BIRD.

Azozhi Kügha khutsa.

Kaghe timi lakino anipu lupuzü, anipuye pakilo paäveno, paye ashou alozhilimi sasü wuvepuzüno akhi küthu pa'nipu 'kilo wumoveke. Aghülo lakino pana lozhimi alulo huake. Pa'nipu 'lu ngo pana lozhimi 'lu küghungo huake. Pa 'nipfuno alu mulachekelono Azozhi akimi anipfu kicheghisüsü pa'shelo ilogheke. Pa 'nipfu azozhi hekhivepuzüno amhi phisüwo, ayeghi chuno ayeku 'kwolo kwoveke. Ike pakimino tipathiuye, pa'nipfuno Azozhi keghalukegheunguno, pa'nipfu 'lau zhunishiake. Pano bawuni pipuzüno wucheaye pa'lozhilipfughi "Nighi bawuni" ipipuzü pa sasü wuve. Pano puzho wuni pipuzüno pa sasü wuve. Pano "Azü ye wuni" pipuzüno, wucheaye pa'lozhilipfughi "Niye azü yewuni" pa 'papfe sasü wuveke. Tohu, pa'lozhilipfumi asü ghewupuzüno, asü laki akwolo shesü, atu laki ikisü ishipuzüno pa 'kwo chitoi paatsüke. Tishi puzüno paye angu pesüsü azouno powucheke. Alozhilipfuno poeghepuzüno akwomi eghempilono akwo khalevepuzü pa 'lozhipfu hake. Pa 'lozhipfu halunichekelono pa'lozhipfuno ilhei iloveke. Tilehino pa 'lozhilipfuno pavilo amti musüke. "Aghüsü no kügha lupeni" ti pipuzüno pa 'lozhilipfuye wuveke.

Akilo eghepuzüno pana 'nu laki ake. Tipauvilo "O'za okuzhoye kiuye lho ani kya"? Ti piake. Tilehino pa'nipfu eghepuzüno pa 'kimivilo ti pike "Nono tosülo nikilo eghechenke sha?" ti pike. Tilehino pano pa'nipfuvilo "Nighe henguno hilauye ishi moake. 'Ikuzho akevishi küghünacheni ake' ivilo pilo". Ti pike. Pa 'nipfuno "Tishiaye, wuno alu mulaye 'kwo ashe kichilo ayeku kwolo ayeghi chuno paan'ke, hupuzüno lulo". Ti pike. Pano hugheke. Azozhi 'mhi kuchopu azhino pewuvepuzüno laki aghike. Pano süwupuzüno awo kukhuke. Awono pa papeke. Awokhu ilhecheveke.

Aghülo laki akekaono aina saäke. Tilehino azozhi showü aghothu kukhuvepuzü agha lono mikheake. Timi kuchopuno ti pike "Issinaye nighothu kushi kegheungno ishi zhukevi anike la?". ti pipuzüno timi kumtsüno aghothusü bupuzüno huake. Akekao 'nipfuno timi lozhipuzüno atükauno hucheke. Vechehuvepuzüno kuthoughe idewo aghothu 'sü vilo "Issinaye nighothu 'zhukevi" ti pipuzüno panaghami totimi kumtsü pano sazükhave pike.

Azozhi kügha khutsa.
Magic bird catching story.

Kaghe timi lakino anipfu lupuzü, anipfuye
Once man one wife taken having, wife

pakilo paäveno, paye ashou alozhilimi sasü
his house in kept having, he outside lover with

wuvepuzüno akhi küthu pa'nipfu kilo wumoveke.
gone having months three his wife's house to went not.

Aghülo lakino pana lozhimi alulo huake.
Day one their gang's field to went down.

Pa'nipfu 'lu ngo pana lozhimi 'lu küghungo huake.
His wife's field and their gang's field opposite were.

Pa 'nipfuno alu mulachekelono Azozhi akimi
His wife field work doing having magic bird husband

anipfu kicheghisüsü pa'shelo ilogheke.
wife struggling her unhold part of field entered.

Pa 'nipfuye azozhi hekhivepuzüno amhi phisüwo,
His wife magic bird killed having feather's plucking.

ayeghi chuno ayeku 'kwolo kwoveke.
earth dug having field-embankment below buried.

Ike pakimino tipathiuye, pa'nipfuno Azozhi
But her husband this after, his wife magic bird

keghalukegheunguno, pa'nipfu 'lau zhunishiake. Pano
catching for, his wife to see wanted. He

bawuni pipuzüno wucheaye pa'lozhilipfughi
defecate go will said having going if his lover too

"Nighi bawuni" i pipuzü pa sasü wuve.
"I too defecate will go" this said having him with went.

Pano puzho wuni pipuzüno pa sasü wuve.
He urinate go will said having him with went.

Pano "Azü ye wuni" pipuzüno, wucheaye pa
He "Water drink go will" said having, going if his

'lozhilipfughi "Niye azü yewuni" pa 'pa
lover too "I water drink will" his tracks

pfe sasü wuveke. Tohu, pa lozhilipfumi
picking up with went. In the morning, his lover

asü ghewupuzüno, asü laki akwolo shesü, atu
wood cut having, wood one load in putting, stone

laki ikisü ishipuzüno pa 'kwo chitoi
one picking up bringing thus having done her load full

paätsüke. Tishi puzüno paye angu pesüsü azouno
kept. Thus having done he spear taking in front

powucheke. Alozhilipfuno poeghepuzüno akwomi
fled went. Lover fleeing come having companions

eghempilono akwo khalevepuzü pa 'lozhipfu
come not having load thrown away having her lover

hake. Pa 'lozhipfu halunichekelono
chased. Her lover chase able going having

pa'lozhipfuno ilhei iloveke. Tilehino pa 'lozhilipfuno
her lover dancing entered. Then his lover

pavilo amti musüteke. "Aghüsü no kügha lupeni"
him to spittle spat at. "Enemy you catch take"

ti pipuzüno pa 'lozhilipfuye wuveke.
this said having his lover went.

Akilo eghepuzüno pana 'nu laki ake. Tipauvilo
Home come having his son one was. Him to

"O'za okuzhoye kiuye lho ani kya?" Ti
"Your mother you two what cooking are what?" Thus

piake. Tilehino pa'nipfu eghepuzüno pa 'kimivilo ti
said. Then his wife come having her husband to this

pike "Nono tosülo nikilo eghechenke sha?"
said "You formerly our house to came what?"

ti pike. Tilehino pano pa'nipfuvilo "Nighe
this said. Then he his wife to "I too

henguno hilauye ishi moake. Ikuzho akevishi
henceforth thus not. We two well

küghünacheni ake ivilo pilo". Ti pike. Pa
live together will continue me to say". This said. His

'nipfuno "Tishiaye, wuno alu mulaye 'kwo
wife "Thus being, gone having field hoed above

ashe kichilo ayeku kwolo ayeghi chuno
not hoed part mouth in boundary beneath earth dug having

paan'ke, hupuzüno lulo". Ti pike. Pano
kept what is, gone having take". This said. He

hughuke. Azozhi 'mhi kuchopu azhino
went down. Magic bird feathers all rats

pewuvepuzüno laki aghike. Pano süwupuzüno
thrown away having one remained. He brought having

awo kukhuke. Awono pa 'pa peke. Awoku
pig touched. Pig his tracks picked up. Sow

ilhecheveke.
passed by.

Aghülo laki akekaono aina saäke. Tilehino
Day one chief all village took down. Then

azozhi showü aghothu kukhuvepuzü agha lono
magic bird taking boundary touched having jungle from

mikiake. Timi kuchopuno ti pike "Issinaye
hid. Men all this said "The morn

nighothu	**kushi**	**kegheungno**	**ishi**	**zhukevianike**	**la ?"**
our boundary	why		thus	beautiful is	what ?"

ti	**pipuzüno**	**timi**	**kumtsüno**	**aghothusü**
this	said having	men	all	boundary wood fence

bupuzüno	**huake.**	**Akekao**	**'nipfuno**	**timi**
touched having	went.	Chief's	wife	men

lhozhipuzüno	**atükauno**	**hucheke.**
entertained having	afterwards	went continued.

Vechehuvepuzüno	**kuthoughe**	**idewo**	**aghothu**	**'sü**
Crossed gone having	again	returning	boundary	wood

vilo	**" Issinaye**	**nighothu**	**'zhukovila "**	**ti**
to	" This morning	our boundary	beautiful is "	this

pipuzüno	**panaghami**	**totimi**	**kumtsü**	**pano**
said having	his villagers	women	all	he

sazükhave	**pike.**
enticed completely	it is said.

Once a man who had taken to himself a wife kept his wife in his house and himself went abroad with his lover, and for three months did not go to his wife's house. One day their gang went down to the fields. His wife's field and that of the gang were opposite each other. While his wife was doing her cultivation a magic bird, for which the husband and wife struggled, entered the part of the field not hoed by the wife. The wife killed the bird, and plucked its feathers. She then dug, and buried them underneath the field embankment.

Thereafter the husband desired his wife because she had caught the bird. But his lover, even if he wanted to answer Nature's call would not leave him. If he said "I am going to get a drink of water", on his way to get it his lover would say "I, too, will get a drink of water", and would follow in his footsteps.

To stop this one morning when his lover had gone to cut wood, he put wood in her basket and then filled it up with a stone. He then picked up his spear and ran off. His lover returned hurriedly before her companions, but soon threw away her basket and chased him. While chasing him, he appeared dancing. The woman then spat at him and said "May an enemy capture you and take you away". And with these words she left him.

The man went to his house where his son was. To him he said "What are you and your mother cooking?" Then his wife came and said to her husband "You have always come to my house before this, haven't you?" The husband replied "From now on, I will reform. Say to me 'We will live together'". The wife answered "If that is the case, go and dig below the embankment, at the beginning of the unhoed part of the field, above the part which has been hoed. Go and bring what you find there". The man then went down to the field. Rats had destroyed all the feathers except one. He brought this and touched a boar with it. The boar followed in his footsteps. It even passed by a sow.

One day the Chief took the whole of the village to his fields. Then the man took the charm and touched the boundary with it, and hid and watched from the jungle. Everyone said "Why is our boundary so beautiful to-day?" And thereafter all touched the fence as they passed by. The Chief's wife went by after entertaining her guests later on. She passed the fence, and then came back and said "To-day our fence is indeed beautiful".

Thereafter the man was able to seduce all the women in the village, it is said.

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9. The Time of Sowing.

Aghipiti 'Khi.

Kaghelomi ni Simi 'tsa pinike. Inzhulo. Ni Simi aghipiti khi mtapuzüno, aghi k̲h̲usüke. Aghi aloti süsümono acheke. Tipathiuno Kivighono tiniye akelono, pa 'nu Kashovilo ti pike. "Niye tiniake. Timino aghi k̲h̲usü amu noye aghi khusükevelo. Inọ aghothukwolo eghanike. Tilehino aghi k̲h̲usülo." Ti pipuzüno tiveke.

Timino alu ivakhivepuzüno ami su alu sapuzüno, aghi k̲h̲usüpuzüno amo za, tishi mu paye "I'puno ivilo piketsa luni" ti pipuzüno keake. Kezhupahano "I'puye pano tivenikegheunguno i pishike kya?" ti pipuzüno aghipite pusüsü aghonolo ilocheke. Tilehino pa 'pu 'ghungno aghau ilhopuzüno "Shoka pa 'pu Kivigho" ti pu egha ipegheke. Kuchokeno ti pipuzüno aghi khuke. Kuthamino azhouno süvekeke aghi aloti süsümono amu u liki pitike. Tigheunguno ni Simino Kasho aghi piti 'khi kihipuzüno aghi k̲h̲usüchenike.

Aghipiti	**'Khi.**
Seed	time.

Kaghelomi	**ni**	**Simi**	**'tsa**	**pinike.**	**Inzhulo.**
Men of old	we	Semas	words	seek will.	Listen.

Ni	**Simi**	**aghipiti**	**'khi**	**mtapuzüno,**	**aghi**
We	Semas	seed	time	not knowing having,	rice

k̲h̲usüke.	**Aghi**	**aloti**	**süsümono**	**acheke.**
sowed.	Rice	grains	formed not having	continued.

Tipathiuno	**Kivighono**	**tiniye**	**akelono,**	**pa**	**'nu**	**Kashovilo**
Thereafter	Kivigho	die to	being,	his	son	Kasho to

ti pike. "Niye tiniake. Timino aghi khusü amu,
this said. "I dying am. Men rice sowing although

noye aghi khusükevelo. Ino aghothukwolo eghanike.
you rice sow don't. I boundary below cry will.

Tilehino aghi khusülo". Ti pipuzüno tiveke.
Then rice sow". This said having died.

Timino alu ivakhivepuzüno, ami sü, alu
Men fields cut having, fire giving, fields

sapuzüno, aghi khusüpuzüno, amo za,
cleaning, rice sown having, heaps of jungle throwing away,

tishi mu paye "I'puno ivilo piketsa
thus although he "My father me to spoken words

luni" ti pipuzüno keake.
take will" thus said having watching continued.

Kezhupahano "I'puye pano tivenikegheunguno
Watched in vain having "My father he dying because of

i pishike kya?" ti pipuzüno aghipiti pusüsü
me deceived what?" this said having seeds carrying going

aghonolo ilocheke. Tilehino pa 'pu 'ghungno
resting place at came out. Then his father's soul

aghau ilhopuzüno "Shoka, pa 'pu Kivigho"
bird become having "Shoka, his father Kivigho".

ti pi egha ipegheke. Kuchokeno ti pipuzüno
this saying crying emerged. True being this said having

aghi khuke. Küthamino azhouno süvekeke aghi aloti.
rice sowed. Other men before sowed rice grain

süsümono amu u liki pitike. Tigheunguno
come out not having empty only germinated. This for

ni Simino Kasho aghi piti 'khi kihipuzüno
we Semas Kasho rice seeds time counted having

aghi khusüchenike.
rice sow keep on.

I will tell you a story of our Sema ancestors. Listen. We Semas did not know the time to sow and in spite of this sowed. The rice seeds kept on failing to form. Thereafter one Kivigho when he was about to die said to his son Kasho "I am dying. Although others may sow, don't do so. I will call from below the boundary. Then sow". He spake thus and died.

Men cleared their fields, burnt them, cleaned them, sowed, and weeded them but in spite of this Kasho said "I will obey the words my father spake" and saying thus he waited. No sign came. "Has my father because he died deceived me?" he said and carrying the seeds came to resting place. Then his father's soul which had become a bird said "Shoka, his father Kivigho", and thus speaking came calling. Then indeed he sowed. Other men—the ones who had sown before—got grainless husks which did not open. And so we Semas continue to sow after counting the month when Kasho's grain germinated.

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10. THE STORY OF THE WERE TIGERS' VILLAGE.

Angshukogholhomi naghami 'tsa.

Kaghelomi apu tive, aza tiveno atazu 'mi kini acheke. Akicheuye anipfu luveno aitiuye anipfu lumono pa'mu kilo acheke. Aghülo lakino pama atazu ale shiake. Pa 'muno pa 'tüküzuvilo wono "Akikhi süghelo" pike. Pa 'tüküzuno wono pa'mu 'nipfuvilo pike "Imuno tipau süghelo" pike. Pa'mu 'nipfuno "Noye kiu kua'n kya?" "Imuno tipau süghelo" pike. Pa'mu 'nipfuno anhyemogha kumtsü piyeke. "Hipau kuanike sha?" i pino anhyemogha kumtsü piyezhuke. Kumtsü "Ti kumoi" pike. Tilehino pa'mu 'nipfuno 'melo ideveke "Hi kuanike sha?" tipeno pa 'mo kukutsüke. "He ti kuanike" pike. Tilehino pa'chino pa 'kimivilo ti pike "Nono O'tüküzu sasü ani piaye, ikuzho kumtsa amoi" pike.

Tilehino pa 'nipfu 'tsa inpesüsü pa 'tüküzu sasü amoniye, pa 'tüküzuvilo ti pike "Noye hupa 'tho itiani kya?" pike. Pa 'tüküzu ti pike "Hupauye kaghe i 'pu ikuzho aküghü keghe 'la ke". Kuthoughi pa'muno atho laki kicheno "Noye hupau 'tho itiani ma?" pike "Hughi i 'pu ikuzho akikhi dauke 'la ke" ti pike. Atho kumtsü kiche piyeke. Kumtsü itiyeno atho lakiye mtake. Tilehino pa'muno pa 'tüküzu sasü aghalo itsu wuke. Pama ala mtake lau sasü wuno, pama alhe chuke. Pa'muno pa 'tüküzuvilo "Noye mtazü ana chualo" pike.

Pa 'tüküzuno pa 'muvilo "Noye kushiye ana chumono ani kya? Noghi chulo" ti pike. Pa'muno "Niye chumoi. O likino chulo" ti peno kaake. Pa tüküzuno pa'muvilo "Imu, noye kushiye kaani kya? ti pike. Pa'muno "Niye kumo shimomu kaänishiye kaanike". Ti peno nguake. Tilehino pa'muno aküzügha sowü pa 'tüküzu kuk̲h̲uveke. Pa 'tüküzu tilehi züawuveke. Pa'muno ak̲h̲uku kügha pesü asü 'zunglo paäyetsuke. "I 'tüküzuno zü ithougheno i kuaye nono pa putsalo" pike. Tipeno woveke. Pa 'tüküzuno zü ithougheno pa'mu zhupahaveke. Tilehino pa 'zhta pa 'ngu kuchopu ikizhuke. Pa 'zhta 'laghi pa'ngu su kumtsü alhakuno chukhavetsüno azhta liki, angu 'loti liki ikiluke. Tilehino pa'mu kuke "O i 'mu", ti pike. Ak̲h̲ukuno pa kwoke. Timino ti pike "Tiye i 'muno 'le kumo" ti pike. Kuthoughi pa'mu kuzhuke. Ak̲h̲ukuno pa kwoke. "Tiye i 'muno 'le kumo". Tipeno pa liki aghasalo itsücheke.

Itsüwo angshu 'k̲h̲atibo ituluke. Timino angshu 'k̲h̲atibolo ikuno, ak̲h̲ati k̲h̲ochuake. Tilehino angshuno azhta küghapfe angusü kumüghü pesüsü pa 'k̲h̲atibolo egheke. Timi itulono angshuno atsa pike "Kuno i'k̲h̲atibolo iku ak̲h̲ati k̲h̲o chuan 'kya?" ti pike. Timino angshuvilo ti pike "Küthamino o'k̲h̲ati k̲h̲o chaughikegheunguno ino atsa peno o'k̲h̲ati khetsüanike". Ti pike. Timino angshuvilo "O i'sü ino ak̲h̲ati k̲h̲o khütsüniye o'ngu iki pukutsülo" ti pike. Angshuno pa'ngu iki pukutsüke. Timino angshuvilo "Ino ak̲h̲ati k̲h̲o pie o'bakhalo vesütsüni. O'bakha kizhie mukulo. O'nhyeti imivelo" pike. Angshuno abakha mukuno, anhyeti imiveke. Timino angu süwo pa cheke. Chezüveke. Tilehino angshuno timivilo "Noye kiushiye angu süwo ichea'n kya?" ti pike. Timino ti pike "Isü angupa muduli" ti pike. "Itaghe ina khoakelo ak̲h̲ati mushu laki anike. Ina anguno hekhütsüniye angu iki pukulo" pike. Angshuno pa'ngu iki puku tsüke. Timino angshuvilo itaghe "O'bakha mukulo o'nhyeti imivelo" ti pike. Angshuno abakha mukuno, anhyeti alloke imimono ake. Timino angshuvilo "O i 'süye o'bakha kizhie muku mtano ani. Yale. Oh i 'süye, anhyeti imi mtano ani. Yale" ti pike. Tilehino angshuno pa'nhyeti alloke miveno pa 'bakha kizhie mukuke. Timino angu süwo angshu 'bakhalo chesütsüke. Angshuye tive. Timiye müsano asü kungu nguake. Timino powuniye, angshu 'pi vilo illukighike. Timino angshu ti'mpi keghashi "O isü ino kumoi" ti pike. Angshuno tivekeke pa putsamo.

Tilehino angshu 'zhta angshu 'ngu süsü Kolaou naghami 'pfulo ipegheke.

Azü kikilo timino angshu 'ngu süwo azükiki shokhavetsüke. Pa naghamino azü phuniye hughepuzüno, azü kikilo azü kahano anike. Panaghami aina wuno angu lhapeke. Lhapemla. Timino itsüake. Timino panaghamivilo "Panaghami aina isü 'ngu lhapemlano ani. Yalo. Kolaouno ti pike "Nono kiu kuano o tsüni. Lhapevetsülo" ti pike. Tipeno kumtsü tipau phuzhuke. Itumla. Kuthoughi panaghami ainano angu lhapeke. Lhapemla. Timino ti pike "Panaghami ainano isü 'ngu lhapemla ani Yale" ti pike. Tilehino akekaono "I'nu totimi kini anike. Nono kiukiu lunishino lupenhye" pike. Tilehino timino egheno angu lhapevetsüke.

Akekaono amkü sheno pa'nu akucho 'nhyemogha kumtsü süwo pa 'kheu tsüno pa'nu akuchoye anhyemogha pumono apeke. "Nono kiukiu lunisheno, lulo" ti pike. Timino "Niye meghemi keke, i toikeu alhokesau luni" peno akekao 'nu akucho luveke. Tilehino "Tishiaye, nono i'makeshiu shiniake" ti pike.

Pa 'nipfuno akhwono pa kimivilo piveke. "Ipuno, izano nono awo hek̲h̲ilo piaye awo kumono, amini ke. Azhta kuthomo anike. Kizhezhe akeuye lukeno, akitilau süwo ghik̲h̲ilo. Atsü

hek͟hilo piaye ava ke. Azhta akitilauno ghik͟hilo. Awu hek͟hilo piaye, aghacho ke, asü kübano chochileveno azhta akitilauno ghik͟hivelo," pike.

Panguno pavilo "Awo ghik͟hilo" pike. "Azhta hekumtsü akevi liki anike, kiukiu lunisheno luno ghik͟hilo" pike. Panguno azhta kizhie ikipfe pa 'makeshiu tsüke "Heno ghik͟hilo" pike. Pa 'makeshiuno ti pike. "Niye azhtachi akitilau luni" peno akitilau luke. Panguno awo ghik͟hilo ayikaduno amini lhakhaveno paghike. Timino azhtachi süwo ayikadu micheveno amini ghik͟hiveke. Panguno "Tino i'makeshiu shikepfu" pike.

Tilehino avango aghachongo ishi kumtsü ghik͟hiveke. Tilehino pa 'nguno "Heno i'makeshiu shikepfu" ti pike.

Eno aghülo laki pa 'nguno aki shiake. Pa 'makeshiuvilo "Noye asakililo aküghu anike, kitilamu sük͟hukeveno ghesüghelo" pike. "Eno wochekeloye ami phono eghelo" pike. Pa 'makeshiuno aküghü ghepesüsü wogheno akübala lono mikezhuke. Pa'nguno 'ghamino kumtsüno angshu ilhono aki shiaghike. Ti ituluno aghau ide huno, ami pho piyeveno egheke. Kumtsü timi ilhoveno muchomi lakino pa 'shomhikusümlano aghike. Tilehino Kolaou 'makeshiuno ituluveno nguake. Akekaono panaghami amuchouvilo ti pike. "Nono i 'makeshiu shiputha ani" tipino amuchou ghik͟hive pike. Pa 'makeshiuno aküghü akhe laki ghesüveke. Kolaouno pavilo "Aküghü khe kitila anike" ti pike. Pa 'nguno 'kilo pa 'makeshiuno aki molelo ikupuzü "Tishi piaye, naghami akuchopu egheno akughu lupelo" ti pipuzüno aküghü khe kokwotsüke. Pa 'naghamino lukhamoveke. Tilehino akekaono ti pike "Heno i 'makeshiu shikepfuke" pike.

Tipathiuno apu azano angshu sheno timi tsüno aou akupu loti akuk͟huno ghono pano nu tsücheke. Pa 'kimivilo pimono kusüwono chucheke. Aghülo lakino pa 'makeshiuno pa 'nguno 'kilo izüwuke. Tilehighi timi aou 'loti akupu 'loti akuk͟huno ghono tsüphuwuke. Pa 'makeshiuvilo ti pike. "Noye alalo hezhukeveno süwo ni 'nga tsülo" pike. Pano alalono hezhuke, timi 'ou 'lotingo 'kupu 'loti ishi aghike. Tilehino ituluno pa'nipfu tsüke. Pa'nipfuno timi kupuloye timi 'ou 'loti ikipfe süsü "Ipuno agholi ghumüghü, i 'zano 'gholi ghumüghü" tishi tipeno chuake. Pakimino itiveno pa 'nipfuvilo ti pike. "Angshu ilho i piyelo" ti pike. Pa 'nipfuno "Niye ilhomoi" pike. Kuthoughi pa 'kimino panipfuvilo "Angshu ilhono i piyelo" pike. Tilehino pa 'nipfuno pa 'kimivilo "Tishiaye shohusü küba ape laki, thumsü küba laki ishi phueghelo" pike. Pa 'kimino pa'nipfu 'tsa inimono thumsü ape laki shohusü küba laki ishi phuegheke. Pa 'nipfuno pa 'kimivilo ti pike. "Ino angshu ilhokeloye, noye amkhalo ikhwono, ino ilhei küghaye noye asü küba süwo i chochilelo pike. "Eno atükauye akuu paghe i'bakhalo vesütsülo, tipathiuno awuti süwo i 'bakhalo vesütsülo" pike.

Pakimino panipfu’tsa inimono, awuti paghe pa ’nipfu ’bakhalo vesütsüke. Akuuno atükashi tsüke. Awuti chupusü ashi chuni shiwuveno pa ’kimi tsüchuve pike. Tisheno atotiu pa ’pu pa ’za ’kilo wuve pike.

Angshukogholhomi naghami ’tsa.
Tiger becoming men’s villagers words.

Kaghelomi apu tive, aza tiveno atazu
Men of old father died, mother died having brothers

’mi kini acheke. Akicheuye anipfu luveno
men two were. Elder wife taken having

aitiuye anipfu lumono pa’mu kilo
younger wife taken not having his elder brother’s house in

acheke. Aghülo lakino pama atazu ale
was. Day one the two brothers granary

shiake. Pa ’muno pa tüküzuvilo
making were. His elder brother his younger brother to

wono “ Akikhi süghelo ” pike. Pa
gone having “ Tying bamboo bring ” said. His

’tüküzuno wono pa’mu ’nipfuvilo
younger brother gone having his elder brother’s wife to

pike “ Imuno tipau süghelo ” pike.
said “ My elder brother this bring ” said.

Pa’mu ’nipfuno “ Noye kiu kua’n kya ? ”
His elder brother’s wife “ You what asking are what ? ”

“ Imuno tipau süghelo ” pike. Pa’mu
“ My elder brother this bring ” said. His elder brother’s

’nipfuno anhyemogha kumtsü piyeke. “ Hipau kuanike
wife things all showed. “ This asking are

sha ? ” i pino anhyemogha kumtsü piyezhuke.
what ? ” this said having things all showed.

Kumtsü “ Ti kumoi ” pike. Tilehino pa’mu
All “ This not ” said. Then his elder brother’s

’nipfuno ’melo ideveke “ Hi kuanike sha ? ”
wife’s mind turned “ This asking are what ? ”

tipeno pa ’mo kukutsüke. “ He ti
this said having her nakedness exposed. “ This

kuanike ” pike. Tilehino pa’chino pa
asking am ” said. Then his sister-in-law her

’kimivilo ti pike “ Nono o’tüküzü sasü
husband to this said “ You your younger brother with

ani piaye, ikuzho kumtsa amoi ” pike.
are saying, we two together stop will not ” said.

Tilehino pa 'nipfu 'tsa inpesüsü pa 'tüküzu
Then his wife's words heeding his younger brother
sasü amoniye, pa 'tüküzuvilo ti pike “Noye
with stop not to, his younger brother to this said “You
hupa 'tho itiani kya?” pike. Pa 'tüküzu
that hill know what?” said. His younger brother
ti pike “Hupauye kaghe i 'pu ikuzho aküghü
this said “That once my father we two leaves
keghe 'la ke.” Kuthoughi pa'muno atho
cutting road was.” Again his elder brother hill
laki kicheno “Noye hupau 'tho itiani ma?”
one pointing out “You that hill know what?”
pike “Hughi i 'pu ikuzho akikhi dauke
said “That too my father we two tying bamboo cutting
'la ke” ti pike. Atho kumtsü kiche piyeke.
road was” this said. Hills all pointing out showed.
Kumtsü itiyeno atho lakiye mtake. Tilehino
All known having hill one knew not. Then
pa'muno pa 'tüküzu sasü aghalo
his elder brother his younger brother with jungle to
itsü wuke. Pama ala mtake lau sasü
stooping went. The two road not known direction together
wuno, pama alhe chuke. Pa'muno
gone having, the two cold food ate. His elder brother
pa 'tüküzuvilo “Noye mtazü ana chualo”
his younger brother to “You quickly rice eat”
pike.
said.

Pa 'tüküzuno pa 'muvilo “Noye
His younger brother his elder brother to “You
kushiye ana chumono ani kya? Noghi
why rice eaten not having are what? You too
chulo” ti pike. Pa'muno “Niye chumoi.
eat” this said. His elder brother “I eat won't.
O likino chulo” ti peno kaäke. Pa
You only eat this said having wept. His
tüküzuno pa'muvilo “Imu, noye kushiye
younger brother his elder brother to “Brother, you why
kaäni kya?” ti pike. Pa'muno “Niye
crying are what?” this said. His elder brother “I
kumo shimomu kaänishiye kaänike”.
nothing done not although cry to wishing crying am”.
Ti peno nguake. Tilehino pa'muno
This said having sat. Then his elder brother

aküzügha sowü pa 'tüküzu kukhuveke.
sleeping charm bringing his younger brother touched.

Pa 'tüküzu tilehi züawuveke. Pa'muno
His younger brother then sleep went. His elder brother

akhuku kügha pesü asü 'zunglo paävetsüke.
lice catching carrying tree fork in kept.

" I 'tüküzuno zü ithougheno i kuaye nono
" My younger brother sleep getting up me calling you

pa putsalo " pike. Tipeno woveke. Pa
him answer " said. This said having went. His

'tüküzuno zü ithougheno pa'mu
younger brother sleep getting up his elder brother

zhupahaveke. Tilehino pa 'zhta pa 'ngu kuchopu
saw was not. Then his dao his spear all

ikizhuke. Pa 'zhta 'laghi pa'ngu sü kumtsü
seized saw. His dao handle his spear shaft all

alhakuno chukhavetsüno azhta liki, angu 'loti liki
ants eaten all having dao only, spear head only

ikiluke. Tilehino pa'mu kuke " O
pick up was able. Then his elder brother called " O

i 'mu ", ti pike. Akhukuno pa kwoke. Timino
my brother ", this said. Lice him answered. Man

ti pike " Tiye i 'muno 'le kumo " ti
this said " This my brother's voice not " this

pike. Kuthoughi pa'mu kuzhuke. Akhukuno pa
said. Again his brother called. Lice him

kwoke. " Tiye i 'muno 'le kumo ".
answered. " This my brother's voice not ".

Tipeno pa liki aghasalo itsücheke.
This said having he alone jungle in hiding went.

Itsüwo angshu 'khatibo ituluke. Timino
Hiding going tigers fruit tree got. Man

angshu 'khatibolo ikuno, akhati khochuake.
tiger's fruit tree up ascended having, fruit plucking ate.

Tilehino angshuno azhta küghapfe angusü kumüghü
Then tiger dao seizing spear decorated

pesüsü pa 'khatibolo egheke. Timi itulono-
carrying his fruit tree to came. Man got having

angshuno atsa pike " Kuno i'khatibolo
tiger words spake " Who my fruit tree up

iku akhati kho chuan 'kya ? " ti pike.
ascending fruit plucking eating is what ? " this said.

Timino angshuvilo ti pike " Küthamino o'khati
Man tiger to this said " Others your fruit

kho chuaghikegheunguno ino ạtsa peno
plucking eating because of I words spoken having

o'khati khetsüanike". Ti pike. Timino angshuvilo
your fruit guarding am." This said. Man tiger to

"O i'sü ino akhati kho khütsüniye
"O my grandfather I fruit plucking give to

o'ngu ikipukutsülo" ti pike. Angshuno
your spear hand up" this said. Tiger

pa'ngu ikipukutsüke. Timino angshuvilo "Ino akhati
his spear handed up. Man tiger to "I fruit

kho pie o'bakhalo vesütsüni. O'bakha
plucking taking your open mouth in throw will. Your mouth

kizhie mukulo. O'nhyeti imivelo" pike. Angshuno
big open. Your eyes close" said. Tiger

abakha mukuno, anhyeti imiveke. Timino angu
mouth opened having, eyes closed. Man spear

süwo pa cheke. Chezüveke. Tilehino angshuno
taking him pierced. Missed. Then tiger

timivilo "Noye kiushiye angu süwo i chea'n
man to "You why spear taking me piercing are

kya?" ti pike. Timino ti pike "Isü
what?" this said. Man this said "My grandfather's

angupa muduli" ti pike. "Itaghe ina
spear slippery" this said. "Again I

khoakelo akhati mushu laki anike. Ina anguno
plucking place at fruit small one is. I spear with

hekhütsüniye angu ikipukulo" pike. Angshuno
hit to spear hand up" said. Tiger

pa'ngu ikipukutsüke. Timino angshuvilo itaghe
his spear handed up. Man tiger to again

"O'bakha mukulo, o'nhyeti imivelo" ti pike.
"Your mouth open, your eyes close" this said.

Angshuno abakha mukuno, anhyeti alloke imimono
Tiger mouth opened having, eyes well closed not

ake. Timino angshuvilo "O i'süye o'bakha
was. Man tiger to "O my grandfather your mouth

kizhie muku mtano ani. Yale, Oh i
big open not knowing are. Booh, Oh my

'süye, anhyeti imi mtano ani. Yale"
grandfather, eyes close not knowing are. Booh"

ti pike. Tilehino angshuno pa'nhyeti alloke
this said. Then tiger his eyes well

miveno pa 'bakha kizhie mukuke. Timino angu
closed having his mouth big opened. Man spear

süwo angshu 'bakhalo chesütsüke. Angshuye tive.
taking tiger's mouth in threw. Tiger. died.
Timiye müsano asü kungu nguake. Timino
Man feared having tree above sat. Man
powuniye, angshu 'pi vilo illukighike. Timino
flee to, tiger's body in direction of fell. Man
angshu ti'mpi keghashi "O isü
tiger died not having thinking "O grandfather
ino kumoi" ti pike. Angshuno tivekeke pa
I not" this said. Tiger died having him
putsamo.
answered not.

Tilehino angshu 'zhta angshu 'ngu süsü Kolaou
Then tiger's dao tiger's spear taking Kolaou's
naghami 'pfulo ipegheke.
men village to came out.

Azü kikilo timino angshu 'ngu süwo azükiki
Spring in man tiger's spear taking spring
shokhavetsüke. Pa 'naghamino azü phuniye
blocked up. His villagers water carry to
hughepuzuno, azü kikilo azü kahano anike.
gone down having, spring in water not was.
Panaghami aina wuno angu lhapeke.
His villagers all gone having spear drew out.
Lhapemla. Timino itsüake. Timino panaghamivilo
Draw out could not. Man watched. Man his villagers to
"Panaghami aina isü 'ngu
"His villagers all my grandfather's spear
lhapemlano ani. Yalo. Kolaouno ti pike
drawn out not having are. Booh. Kolaou this said
"Nono kiu kuano o tsüni. Lhapevetsülo"
"You what asked having to you give will. Draw out"
ti pike. Tipeno kumtsü tipau phuzhuke.
this said. This said having all this attempted.
Itumla. Kuthoughi panaghami ainano angu lhapeke.
Couldn't. Again his villagers all spear drew out.
Lhapemla. Timino ti pike "Panaghami ainano
Draw out couldn't. Man this said "His villagers all
isü 'ngu lhapemla ani. Yale" ti
my grandfather's spear draw out can't are. Booh" this
pike. Tilehino akekaono "I'nu totimi kini
said. Then chief "My children women two
anike. Nono kiukiu lunishino lupenhye"
are. You whichever take wished having take please"

pike. Tilehino timino egheno angu
said. Then man come having spear
lhapevetsüke.
drew out.

Akekaono amkü sheno pa'nu akucho
Chief plan made having his daughter real
'nhyemogha kumtsü süwo pa 'kheu tsüno
clothes all taking his servant given to having
pa'nu akuchoye anhyemogha pumono
his daughter real clothes worn not having
apeke. "Nono kiukiu lunisheno, lulo" ti
was. "You whichever take wished having, take" this
pike. Timino "Niye meghemi keke, i toikeu
said. Man "I poor man am, me like which is
alhokesau luni" peno akekao 'nu akucho
bad one take will" said having chief's daughter real
luveke. Tilehino "Tishiaye, nono i'makeshiu
took. Then "Thus being, you my son-in-law
shiniake" ti pike.
become will" this said.

Pa 'nipfuno akhwono pa kimivilo piveke.
His wife secretly her husband to said.
"Ipuno, izano nono awo hekhilo piaye
"My father, my mother you pig kill saying if
awo kumono, amini ke. Azhta kuthomo anike.
pig not, wild boar is. Daos many are.
Kizhezhe akeuye lukeno, akitilau süwo
Big ones which are taken not having, little one taking
ghikhilo. Atsü hekhilo piaye ava ke. Azhta
kill. Dog kill saying bear is. Dao
akitilauno ghikhilo. Awu hekhilo piaye,
little with kill. Fowl kill saying,
aghacho ke, asü kübano chochileveno azhta
hornbill is, stick forked propped off having dao
akitilauno ghikhivelo" pike.
small with kill" said.

Panguno pavilo "Awo ghikhilo" pike.
His father-in-law him to "Pig kill" said.
"Azhta hekumtsü akevi liki anike, kiukiu
"Daos all these good only are, whichever
lunisheno luno ghikhilo." pike.
take wished having taken having kill" said.
Panguno azhta kizhie ikipfe pa 'makeshiu
His father-in-law dao big picking-up his son-in-law to

tsüke “Heno ghikhilo” pike. Pa ’makeshiuno
gave “This with kill” said. His son-in-law

ti pike. “Niye azhtachi akitilau ’luni”
this said. “I small dao little one take will”

peno akitilau luke. Panguno awo ghikhilo
said having little one took. His father-in-law pig kill

piaye ayikaduno amini lhakhaveno paghike.
saying iron bar with wild boar shut up having kept.

Timino azhtachi süwo ayikadu micheveno amini
Man little dao taking iron bar cut having wild boar

ghikhiveke. Panguno “Tino i’makeshiu
killed. His father-in-law “This my son-in-law

shikepfu” pike.
make is fit” said.

Tilehino avango aghachongo ishi kumtsü
Then bear and hornbill thus all

ghikhiveke. Tilehino pa ’nguno “Heno i’makeshiu
killed. Then his father-in-law “This my son-in-law

shikepfu” ti pike.
make fit to” this said.

Eno aghülo laki pa ’nguno aki shiake.
And day one his father-in-law house making was.

Pa ’makeshiuvilo “Noye asakililo aküghü anike,
His son-in-law to “You thicket in leaves are,

kitilamu sükhukeveno ghesüghelo” pike. “Eno
little although torn not having cut bring” said. “And

wochekeloye ami phono eghelo” pike.
going fire caused to smoke having come” said.

Pa ’makeshiuno aküghü ghepesüsü wogheno
His son-in-law leaves cutting bringing come having

akübala lono mikezhuke. Pa’nguno
below village from hid watched. His father-in-law

’ghamino kumtsüno angshu ilhono aki
villagers all tiger become having house

shiaghike. Ti ituluno aghau ide huno,
making were. This seen having jungle returning gone having,

ami pho piyeveno egheke. Kumtsü timi
fire cause to smoke shown having came. All men

ilhoveno muchomi lakino pa ’shomhi
become having old man one his tale

kusümlano aghike. Tilehino Kolaou
hid not having been able was. Then Kolaou’s

’makeshiuno ituluveno nguake. Akekaono panagham
son-in-law seen having sat. Chief his villager

amuchouvilo ti pike. "Nono i 'makeshiu
old man to this said. "You my son-in-law

shiputha ani" tipino amuchou ghikhive
shaming are" this said having old man killed

pike. Pa 'makeshiuno aküghü akhe laki
said. His son-in-law leaves load one

ghesüveke. Kolaouno pavilo "Aküghü khe kitila
cutting brought. Kolaou him to "Leaves bundle small

anike" ti pike. Pa 'nguno 'kilo pa
is" this said. His father-in-law's house in his

'makeshiuno aki molelo ikupüzu "Tishi
son-in-law house top on climbed having "This

piaye, naghami akuchopu egheno aküghü lupelo"
saying, villagers all come having leaves open"

ti pipuzüno aküghü khe kokwotsüke. Pa
this said having leaves load opened. His

'naghamino lukhamoveke. Tilehino akekaono ti
villagers take all could not. Then chief this

pike "Heno i'makeshiu shikepfuke" pike.
said "This my son-in-law make fit was" said.

Tipathiuno apu azano angshu sheno
This after father mother tigers become having

timi tsüno aou akupu loti akukhuno
man bitten having hands toes raw

ghono pano nu tsücheke. Pa
wrapped having their daughter gave kept on. Her

'kimivilo pimono kusüwono chucheke. Aghülo
husband to said not having hiding ate kept on. Day

lakino pa 'makeshiuno pa 'nguno 'kilo
one his son-in-law his father-in-law's house to

izüwuke. Tilehighi timi aou 'loti akupu 'loti akhkhuno
travelled. Then too men's fingers toes raw

ghono tsüphuwuke. Pa 'makeshiuvilo
wrapped having give carrying went. His son-in-law to

ti pike. "Noye alalo hezhukeveno süwo
this said. "You road by gazed on not having taking

ni 'nga tsülo" pike. Pano alalono hezhuke,
our daughter give to" said. He road from gazed on,

timi 'ou 'lotingo 'kupu 'loti ishi aghike. Tilehino
man's fingers and toes thus were. Then

ituluno pa'nipfu tsüke. Pa'nipfuno timi
seen having his wife gave to. His wife man's

kupuloye timi 'ou 'loti ikipfe süsü "Ipuno
toes man's fingers taking while "My father's

agholi ghumüghü, i 'zano 'gholi ghumüghü "
gifts crunchable, my mother's gifts crunchable "

tishi tipeno chuake. Pakimino itiveno
thus said having ate. Her husband known having

pa 'nipfuvilo ti pike "Angshu ilho i
his wife to this said. "Tiger become having me

piyelo " ti pike. Pa 'nipfuno "Niye
show to " this said. His wife "I

ilhomoi " pike. Kuthoughi pa 'kimino
become will not " said. Again her husband

panipfuvilo "Angshu ilhono i piyelo "
his wife to "Tiger become having me show to "

pike. Tilehino pa 'nipfuno pa 'kimivilo "Tishiaye
said. Then his wife her husband to "Thus being

shohusü küba ape laki, thumsü küba
shohusü forked sticks load one, thumsü forked stick

laki ishi phueghelo " pike. Pa 'kimino pa'nipfu
one thus carrying come " said. Her husband his wife's

'tsa inmono thumsü ape laki shohusü
words heeded not having thumsü load one shohusü

küba laki ishi phuegheke. Pa 'nipfuno pa
forked stick one thus carrying came. His wife her

'kimivilo ti pike. "Ino angshu ilhokeloye, noye
husband to this said. "I tiger becoming, you

amkhalo ikhwono, ino ilhei küghaye noye
ceiling to ascended having, I jumping catching you

asü küba süwo i chochilelo pike. "Eno
stick forked taking me prop off said. "And

atükauye akuu paghe i'bakhalo vesütsülo,
first ginger first my mouth in throw,

tipathiuno awuti süwo i 'bakhalo vesütsülo "
thereafter small fowl taking my mouth in throw "

pike.
said.

Pakimino panipfu'tsa inmono,
Her husband his wife's words heeded not having,

awuti paghe pa 'nipfu 'bakhalo vesütsüke.
small fowl first his wife's mouth in threw.

Akuuno atükashi tsüke. Awuti chupusü ashi
Ginger after gave. Small fowl eating flesh

chuni shiwuveno pa 'kimi tsüchuve pike.
eat wished having her husband bite ate said.

Tisheno	**atotiu**	**pa**	**'pu**	**pa**	**'za**	**'kilo**
Thus	woman	her	father	her	mother's	house to

wuve	**pike.**
went	said.

Long ago there were two brothers whose father and mother had died. The elder took unto himself a wife, and the younger remained unmarried in his brother's house. One day the two brothers were making a granary. The elder went to the younger and said, "Bring tying bamboo". Accordingly the younger went to his brother's wife and said, "My brother told me to bring this". His wife said, "What are you asking for?" "My elder brother told me to bring this" was the reply. The wife showed him all her goods, saying "Is it this that you want indeed?" To all "It is not" was the answer. Then the wife got angry, and said, "Is it this you want?" and exposed her nakedness. "That is what I am asking for" replied the younger. Thereupon his sister-in-law said to her husband, "If you and your brother live together, we two must separate."

Thereupon the elder heeded his wife's words and said to his brother, "Do you know that hill?" "That is the path by which our father and I used to go to cut jungle leaves", was the reply. Again the elder pointing out a hill said, "Do you know that hill?" "That too is the path by which my father and I used to cut bamboo for tying" was the reply. The elder brother pointed out all the hills, and there was one that the younger knew not. Then the elder went with his brother into the jungle and they together took the road that the younger knew not, and the two ate their cold meal. The elder said to his brother, "Eat up your rice quickly". The younger replied, "Why are you not eating yourself? You too eat your rice." The elder said, "I will not eat. You only eat" and saying this he wept. The younger said, "Brother, why are you weeping?" The elder replied, "Though I have done nothing, I am weeping for the sake of weeping" and saying this he remained sitting.

Then the elder took a charm to cause sleep and touched his brother, whereupon his brother fell asleep. Then the elder caught and brought lice, and put them in the fork of a tree and said, "Should my brother awake from slumber and call me, you are to answer". Whereupon he departed.

The younger awoke, and, behold, his brother was not. Then he took up and examined his dao and his spear, and the handle of his dao and the shaft of his spear had been all eaten by ants. Only the dao itself and the head of the spear was he able to lift up. Then he called "Oh, my brother", and the lice replied. And the man said, "That was not my brother's voice"; again he called, again the lice replied; and again he said, "That was not my brother's voice". Thus he spoke and went by stealth through the jungle. And going he came upon a fruit tree belonging to a tiger. And the man climbed the fruit tree and plucked and ate the fruit. Then the tiger, seizing his dao and taking his spear, came to his fruit tree. The tiger saw the man and said, "Who has climbed my fruit tree and is plucking and eating my fruit?" The man replied, "Because others plucked and ate your fruit, I took counsel with myself and am guarding your fruit". And he said to the tiger, "Grandfather, I am plucking fruit to give to you. Go, take up your spear, and hand it up to me". Thus he spake, and the tiger handed him his spear. And the man said to the tiger, "I will throw into your mouth the fruit that I have plucked. Open widely your mouth. Close tightly your eyes". Thus he spoke and the tiger opened his mouth and shut his eyes. The man took the spear and hurled it. He missed. Then the tiger said, "Why did you take and hurl the spear at me?" The man said, "Grandfather, the spear was slippery"; and again, "From where I am plucking fruit, is one small fruit. That I may hit it with the spear, hand up the spear". The tiger handed up and gave him the spear. And again the man said, "Open your mouth and shut your eyes". Thus he spake, and the tiger opened his mouth but his eyes were not tightly closed. The man said to the tiger, "Grandfather, is it that you know not how to open wide your mouth? Booh! Is it that you know not how to close tight your eyes? Booh!" Then the tiger closed tightly his eyes, and opened widely his mouth. The man hurled the spear into the open mouth. The tiger died. The man through fear remained above in the tree. The man, while trying to escape, fell on the tiger. Thinking the tiger had not died, he cried, "Grandfather, it's not me". But the tiger was dead and answered not.

Then he took the tiger's dao and his spear and came to the village of Kolaou. At the spring the man took the tiger's spear and blocked up the spring. The villagers came to carry water, and, lo, the water in the spring was not.

Then all the villagers came and tried to pull out the spear. They failed. The man remained hiding. Then he said to the villagers, "All the villagers of my grandfather's village can't pull out his spear. Booh to you". Then in the presence of the villagers, the chief said, "Whatever you ask, that will I give. Pull it out". He spoke thus and all tried. They failed. Again all the villagers tried to pull it out. They failed. And the man said, "All the villagers cannot pull out my grandfather's spear. Booh to you". Then the chief said, "I have two daughters. Take the one whom you desire". After he had spoken the man came and pulled out the spear.

Now the chief planned and took all the clothes of his real child and gave them to his servant, and his real child remained without clothes and beads. The chief said, "Take whichever you desire"; and the man replied, "I am a poor man, and so will take the one like me, the bad one". He spake and took the chief's true daughter. And when he did so the chief said, "If that is the case, you will become my son-in-law".

Now his wife said secretly to her husband, "If my father and mother tell you to kill a pig, it is no pig. It is a wild boar. There are many daos. Leave the ones that are big, take the smallest and kill it. If they tell you to kill a dog, it is a bear. Kill it with the small dao. If they tell you to kill a fowl, it is a hornbill. Ward it off with a forked stick, and kill it with the small dao". She spake thus.

The father-in-law said, "Kill a pig", and again, "Amongst all these daos there are good ones only. Take your choice and kill it". Then the father-in-law took a big dao and gave it to him, saying, "With this, kill it". But the son-in-law said, "I will take the little dao", and with these words he took the little dao. His father-in-law, although he said "Kill the pig", was keeping a wild boar shut up behind an iron bar. The man came and cut the iron bar with the small dao and killed the boar. His father-in-law said, "This man is fit to be my son-in-law".

In the same way he killed the bear and the hornbill, and his father-in-law again said, "This man is fit to be my son-in-law".

And one day his father-in-law was building a house. He said to his son-in-law, "Cut and bring leaves from the thicket of thorns without tearing them at all, and on your way back kindle a fire as a signal". His son-in-law went and cut the twigs and hid and watched from below the village. All his father-in-law's men had become tigers and were building the house. After he had seen this he went back to the jungle and lighted a fire as a signal and returned. All had become men again except one old man who was unable to hide his tail. Then Kolaou's son-in-law saw it and remained seated. The chief said to the villagers and to the old man, "You are shaming my son-in-law", and with these words he killed the old man, it is said. His son-in-law had brought a load of leaves. Kolaou said to him, "The bundle of leaves is small". His son-in-law thereupon climbed up to the top of his father-in-law's house and said, "If you say that, let all the villagers come and take away the leaves". He then opened the leaves but all the villagers could not remove them all. Then the chief said, "This man is fit to be my son-in-law".

Thereafter his wife's father and mother when they had killed men while in tiger form used to send, wrapped up, raw toes and fingers to their daughter. His wife used to eat them secretly, without telling her husband. One day he went to his father-in-law's house and then, too, they gave him wrapped up human fingers and toes to take away. They told him not to look at them on the way, but to give them to their daughter. But he looked at them on the way and beheld toes and fingers of men. Then he understood and gave them to his wife. While his wife was taking away the toes and fingers she said, "My father's gift is nice to crunch, my mother's gift is nice to crunch", and ate them. Her husband understood and said to his wife, "Show me how you turn into a tiger". His wife refused but he again asked her to turn into a tiger. His wife then said, "If that is the case, go and bring a load of *Shohusü* forked sticks, and one *Thumsü* forked stick". Her husband heeded not his wife's words and brought a load of *Thumsü* and only one *Shohusü* fork. His wife said to him, "When I become a tigress you get up into the ceiling, and when I jump and try to catch you, ward me off with the forked sticks and first of all throw ginger into my mouth, and thereafter throw a small chicken into my mouth". But her husband didn't heed his wife's words and threw the small chicken into her mouth first of all. As a result of eating the small chicken she wanted meat, and so killed and ate her husband, so it is said. After this the woman went back to her parents' house, it is said.

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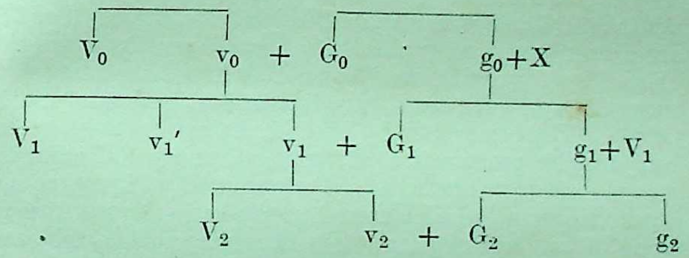
ARTICLE NO. 10.

Śātakarṇi Succession and Marriage Rules.

By K. P. CHATTOPADHYAY.

In the latest edition of his work on early history of India, Prof. Ray Chaudhuri has raised certain objections[1] to my theory of Śātakarṇi succession and marriage rules.[2] The summary he has given of my arguments is however extremely inadequate, and in some places, wrong. I had argued from certain facts that there were two lines of kings, who followed matrilineal succession. Also, as the patrilineal *kula* was continued to be transmitted, in spite of matrilineal descent, some form of kin-marriage must have taken place. I postulated cross-cousin marriage, the simplest type of such a marital rule; and indicated a certain amount of evidence in support of this suggestion. I pointed out that the metronymics Vāsiṣṭhīputra and Gautamīputra alternated among the later Śātakarṇis and drew up a genealogical table indicating how matrilineal succession and cross-cousin marriage probably worked. It was of course schematic, and did not indicate certain complexities which are inevitable. Cross-cousin marriage may diagrammatically be represented as follows, using V, G as symbols of two matrilineal families, the capitals denoting men while minors stand for women:—



If v_1 marries G_1, or g_1 marries V_1, it will be cross-cousin marriage. If the families are of royal rulers and succession is matrilineal, V_0 will be succeeded by V_1 and then by V_2. Similarly G_0 will be succeeded by G_1, and then G_2. If the two types of cross-cousin marriage are both in operation V_1, V_2 . . . . . will be sons of G_0, G_1 . . . . and G_1, G_2 . . . will be sons of V_0, V_1 . . . . . respectively. But it may happen that a particular heiress v_1 has no children or at least no daughter. Then the heiress will be v_1' or her daughter. The princess v_1' may have married in a different *kula* (of patrilineal descent) and the son will not be the offspring of G_1. Again, there may be no nearly related heiress of the royal family of this gotra or mother's social-group. In that case the succession may pass to another group of kin and a new metronymic may be introduced. Similarly, G_0 may not have a son and some other kinsman may marry g_1. Or g_0 may not have a daughter; and a distant heiress may take her place.

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[1] *Political History of Ancient India*, by Hema Chandra Ray Chaudhuri, (4th edition), Calcutta, 1938, footnote pages 341-2.

[2] *Social Organization of the Sātakarṇis and Suṅgas*, by K. P. Chattopadhyay. *Journ. and Proc. Asiat. Soc. Bengal*, Vol. XXIII, 1927.

My suggestions did not therefore go to the extent of stating that all the predecessors of Vāsiṣṭhīputra Pulumāvi or all his successors were of the same mother clan. I restricted my observation to the next two generations and postulated cross-cousin marriage to explain it. In actual fact, I pointed out a big break in the line of the rulers of the northerly realm, termed by me the Q kingdom, to avoid introducing implications of exact limits to it. It is therefore not correct on the part of Prof. Ray Chaudhuri to say that according to my views the Matsya Purāṇa contained the full list of Gautamīputras and Vāsiṣṭhīputras, but the revised list in the Vāyu and Brahmāṇḍa Purāṇas contain only the names of the Gautamīputras. What I stated was that barring certain exceptions, explained separately, the revised list contained only names of kings of the ancestral R kingdom, among whom succession was matrilineal.

Again I made it clear in this connection that in matrilineal inheritance and succession, it is often permissible and usual for a father to hand over acquired property to a son. For a king, acquisition of property usually means conquest of a kingdom or obtaining it by political alliance. A king's son can therefore succeed to a conquered kingdom even among a matrilineal people. The stress laid by the Śātakarṇis on their patrilineal *kula* and its preservation shows that their social organisation, though based on mother-right, was mixed with father-right in certain respects. Such a mixed people generally result from the union of two sets of people, one observing father-right and the other, mother-right. The traditions of origin of the Śātakarṇis point to mixed descent.[1] There would be nothing surprising in the succession of a son to a kingdom (acquired kingdom) under the circumstances noted, notwithstanding the rule of matrilineal succession. This last rule would however apply even in that acquired realm in the next generation, since the kingdom would then have become inherited property. Again, by cross-cousin marriage a son's son is the same as the sister's son of a sister's son; for the son marries the sister's daughter. The occurrence of succession of a grandson to the throne is therefore expected in such a social group and does not form an exception. These points have not been noted in the summary by my critic, and several of the objections raised by Prof. Ray Chaudhuri have been made overlooking these elucidations in my paper.

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[1] According to the Kathāsaritsāgara, claiming to be based on the Bṛhat-kathā, the first Sātavāhana was born of a Yakṣa father and a woman who was the daughter of a Ṛṣi. See verse 88 ff. (edition of Durgāprasād, revised by Kāśināth Sarmā: Bombay Śaka 1811–1889 A.D.) A different and later tradition makes him the son of a Nāga father and Brāhman mother. See Vikrama's Adventures (Vikrama-Carita) edited by F. Edgerton, Oxford University Press, 1926, page 18, etc.

Prof. Ray Chaudhuri has also objected in general—

(*a*) that certain names of kings or connected facts which have been stated by me as recorded in the Purāṇas, in a certain way, are not so recorded in a few versions (out of a large number);

(*b*) that the association which I have indicated between the use of metronymics and the regal title by kings, in their inscriptions and coins have some exceptions.

Before discussing the objections in detail, it is desirable to consider certain general principles with regard to treatment of data.

In any scientific experiment or observation, readings may be taken by different observers. These readings may be of different degrees of accuracy for various reasons. Further, in every observation certain corrections have to be applied. In general, the observers who take the same precautions with the same care will tend to arrive at closely agreeing results. Other observers may not however take equal precaution or apply necessary corrections. Their results will differ from those of the first group, and generally also among themselves. Again even among the careful observers, there will be a small number of readings distributed at some distance from the central or approximately central reading. So long as the range of deviation is not large compared to the total magnitude of the readings, the observations may be treated as accurate. It is not permissible however to consider together with such closely agreeing observations, records of other experimenters which diverge very widely, or disclose internal evidence of oversight of some important precaution or precautions. If it can be shown or presumed that some precaution or correction has been overlooked, such wide divergence may be held as not unexpected. Such data cannot however be compared with other data noted with care. If however it is held that it is not possible to ascertain in the case of any of the different sets of readings whether proper precautions were taken, the entire data should be rejected. A set of readings cannot be termed unreliable and at the same time be used in opposition to reliable data.

These considerations are necessary, as the dynastic lists in the different Purāṇas with regard to the Śātakarṇis vary a good deal, and introduce certain chronological difficulties. The different Purāṇas which furnish information with regard to this dynasty were carefully examined by Pargiter,[1] using a large number of manuscripts and editions. Pargiter examined twenty or more versions each of the Matsya, Bhāgavata, the Vāyu,[2] the Bombay edition of the Brahmāṇḍa which was based on several MSS., and twelve versions of the Viṣṇu Purāṇa. All these seventy and more versions agree on certain points and disagree on other matters.

Thus, the Matsya MSS., except one, state that the total duration of the Andhras was 460 years. The Vāyu, Bhāgavata, Brahmāṇḍa, and Viṣṇu agree that it was 456 years. The discrepancy is negligible as being less than one per cent. The total of the reigns of all Andhra kings is therefore a point on which all the Purāṇas agree. Prof. Ray Chaudhuri has stressed the solitary exception in a Matsya MSS., but such stress is not justified. He has also referred to a Vāyu passage that the Andhras ruled 300 years. But the passage does not occur in any version with reference to the Andhra kings considered here. It is used in connection with the rule of their servants (teṣām bhṛtyānvayā nṛpāḥ) who were also Andhras or descendants (vaṃśāḥ) who were not a dynasty of paramount kings.[3] The Matsya calls them Śrīpārvatīyāḥ Āndhrāh. The reference to years does not probably even mean 300 but is a misreading, as a comparison with the closely similar line in Matsya shows.

Next we may consider the number of kings said to have ruled in this dynasty. The Vāyu, Brahmāṇḍa, Viṣṇu and Bhāgavata state that there were thirty kings. The Matsya notes that there were only 19 kings but the different versions name a number of kings varying from 20 to 30. The Vāyu and Brahmāṇḍa name usually 18 or 17 kings.[4] The Viṣṇu and Bhāgavata name usually 24 and 23 kings. The actual distributions are as follows (excluding versions which have no lists):—

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[1] The Purāṇa Text of the dynasties of the Kali age, by F. E. Pargiter, 1913.

[2] I have counted as separate versions only those MSS. which are said to note variants. They represent independent opinions or observers.

[3] Pargiter, *ibid.*, p. 45. The references will be shown hereafter merely as (P) and in the text.

[4] It is printed on p. 36 that the Vāyu included kings 6–8 but the hyphen is a misprint for a comma, as the footnote No. 43, p. 39, shows. Another misprint is 20 for 30 in the group 15–20 in the statement of kings shown in Bhāgavata.

Purāṇa.	No. of Versions.	No. of kings. named.
Matsya	2	30
	1	29
	4	28
	7	27
	1	25
	1	24
	1	21
	1	20
Vāyu	7	18
	10	17
	2	16
	1	25
Viṣṇu	9	24
	1	23
	2	22
Bhāgavata	19	23
Brahmāṇḍa	....	17

The fact that the four Purāṇas in all their versions (practically) agree that there were thirty kings proves that there was a tradition of this number of kings. These four Purāṇas agree about the total regnal period of this set of 30 kings. The Matsya also agrees about the duration, thereby indirectly supporting the tradition of thirty kings. It supports it also directly by naming 30 kings in two versions. The wide variation in number and names in the other versions shows that these editors were of opinion that some of these thirty kings indicated by exclusion, each in his own edition, were not entitled to have their names preserved in the dynastic lists. The Matsya Purāṇas generally, notwithstanding the divergence in number named, have noted a tradition of only nineteen kings being entitled to have their names included in the list (of paramount rulers). The diminished number in some manuscripts of the Matsya indicates that an attempt was made to cut down the names to near about nineteen. The Vāyu and Brahmāṇḍa versions agree very closely regarding the number and names of kings. The only MSS. which deviates sharply shows a hopeless confusion in the arrangement of names and may be rejected as representing records of an inaccurate and careless observer. Pargiter states that its diction is 'rather illiterate' (P. III). The only difference between the Vāyu and Brahmāṇḍa versions is with regard to king Cakora who is said to have ruled only six months. Two Vāyu MSS. include his name. Clearly there was doubt whether this short reign was of a kind to justify inclusion. There is therefore a close agreement between the tradition of 19 kings in the Matsya versions, and the 17 or 18 kings found in the Vāyu and Brahmāṇḍa in their numerous versions.

The Viṣṇu and Bhāgavata agree about 30 kings and their regnal period with the Vāyu and Brahmāṇḍa, but include, in addition to the names in the two last-named records, six or seven other kings. Obviously the number of kings does not fit in with either of the two traditions preserved. But the different versions agree quite well. We may therefore conclude that there must have been a certain uniform failure to apply a correction or a uniform source of error in the case of these two Purāṇas.

From a study of the language, errors in spelling, and grammar of the different versions, Pargiter has concluded 'that the Sanskrit account as it stands in the Matsya, Vāyu, and Brahmāṇḍa is a Sanskritized version of the older Prakrit ślokas' . . . but the main portions of the Bhāgavata and Viṣṇu are held to 'consist almost entirely of a condensed redaction'. The Viṣṇu account is held to have been composed on the basis of the same sources as the Matsya, Vāyu, and Brahmāṇḍa. But 'the Bhāgavata account . . . . is evidently a later redaction', and was probably composed several centuries after the other accounts. There are indications that 'it must have been composed directly in Sanskrit' (APP., I, P). We know that the writers of the Purāṇas were definitely patrilineal, and they were looking for patrilineal genealogies. Let us imagine such editors of dynastic lists with the Matsya, and Vāyu or Brahmāṇḍa versions or the records which led to the drawing up of those editions before them. The Matsya version may be imagined to have been one with the full list of thirty names and the Vāyu the usual version with 18 names. In other words we consider our imaginary editor of Viṣṇu for example as examining the two distinct traditions of thirty kings and nineteen kings, with practically their full lists. He may try to supplement the list with references from literature and other tradition current in his time. If he finds that certain names not noted in the revised Vāyu list are of sons of kings shown in it, or of their father, he will conclude that they ought to come in, for he will be expecting them to occur there in patrilineal succession. Let us see how far we can explain the intermediate number of kings in the Viṣṇu and Bhāgavata on such a view.

The thirty kings in the order in which they are named generally, on the basis of the different versions, are as follows:—

1. Simuka.
2. Kṛṣṇa.
3. Śrī Śātakarṇi.
4. Pūrṇotsaṅga.
5. Skandhastambhi.
6. Śātakarṇi.
7. Lambodara.
8. Āpīlaka.
9. Meghasvāti.
10. Svāti.
11. Skandasvāti.
12. Mṛgendra.
13. Kuntala.
14. Svātiv (= K)arṇa.
15. Pulomāvi.
16. Ariṣṭakarṇa.
17. Hāla.
18. Mantalaka.
19. Purīndrasena.
20. Sundara Śātakarṇi.

21. Cakora.
22. Śivasvāti.
23. Gautamīputra.
24. Pulomā.
25. Śivaśrī.
26. Śivaskandha.
27. Yajñaśrī.
28. Vijaya.
29. Caṇḍaśrī.
30. Pulomāvi.

The Vāyu list of 18 names include kings 1–3, 6, 8, 15–23, and 27–30. The Brahmāṇḍa leaves out 21, which is excluded in 11 Vāyu MSS., while two other Vāyu MSS. exclude Āpīlaka and one also No. 30, Pulomāvi. The Viṣṇu mentions 1–4, 6–9, 15–30 generally; but one MSS. leaves out 4, 6, another 21 and a third 28, 29. We may neglect these cases as minor accidental variations. The Bhāgavata names 1–4, 7–9 and 15–30 (wrongly printed as 15–20 in Pargiter's book). As it is a later redaction, clearly it is following the Viṣṇu or at least the original version on which the Viṣṇu was based.

A comparison of the Viṣṇu list with the Vāyu list shows that the former includes the following additional kings:—

4, 7, 9, 24, 25, 26.

As No. 4 was successor to No. 3 who was a son of No. 2, and the latter an agnatic kin of No. 1, the editor might include him, considering it possible to treat him as also an agnate. But this would not apply to No. 5 who was not succeeded or preceded by a king known definitely to be a son or brother of a king. Again Lambodara No. 7 is said to have been a son of Śātakarṇi No. 6, and Āpīlaka No. 8, of Lambodara No. 7. The Viṣṇu editor may therefore have left out No. 5, considering that Nos. 1, 2, 3, 4 are related or likely to be related according to his known ideas of patrilineal kinship and after them also 6, 7, 8. This would seem to justify our editor in such revision. Again, the king immediately after Āpīlaka may justly be included, as he might be an agnatic kin after all, but other unrelated names further down will be considered doubtful. No other kings before 15 are noted as sons or brothers in any version. Since all our editor's predecessors including those with longer as well as shorter lists agree in naming kings 15–23, the Viṣṇu editor will accept these names. King No. 24 is however a famous king, and noted as a son of No. 23 in the longer list. So his name will be added; No. 26 is said to be a son of a king and will therefore be held as worthy of inclusion. But this cannot be done without including his father No. 25. The rest 27–30 are again given in all the earlier Purāṇas. We can therefore explain the addition of six kings to the Vāyu list on the view that our later Purāṇa editors had a patrilineal bias and were seeking to fit the lists into patrilineal succession. The Bhāgavata which follows the Viṣṇu revision has one obvious weakness. The king Lambodara is said to be the son of Śātakarṇi and not of Pūrṇotsaṅga. But the revision makes Lambodara son of Pūrṇotsaṅga as the

Bhāgavata leaves out Śātakarṇi altogether. But it adds tat-sutaḥ and similar phrases in a number of new cases not found in any of the other Purāṇas. Such an extension of patrilineal succession is logical to the Bhāgavata editor. For, if sons were following fathers as kings, there was no harm in mentioning this relationship even in cases where earlier versions did not mention it. Thus he adds tat-sutaḥ to the successor of Śivaskandha No. 26 and also to the next king Yajñaśrī, and his successor Vijaya, obtaining a patrilineal succession in this way for five generations. Similar additions are made for Pūrṇotsaṅga and also Hāla. None of the other Purāṇas support these relationships.

Although it is not possible to offer any direct proof of the reasons for the Viṣṇu and Bhāgavata versions in the absence of any explanatory notes left by the editors of those versions, it can be shown that the Bhāgavata is wrong in its addition of the relationship clause in the solitary case where there is an inscription of such a king. It has also wrongly shown the relationship of Lambodara.

The Nanaghat cave inscription[1] of the lord of dakṣiṇāpatha identified with Śrī Śātakarṇi of the Purāṇas (No. 3) and *Siri Sātakani* of the legend under the relievos in the same cave definitely stated that he (or his queen) had two sons Vediśrī and Śaktiśrī. Śrī Śātakarṇi was already dead at the time; but there is no mention of any king Pūrṇotsaṅga among his sons, or in any inscription under any image. Some scholars have expressed the opinion that this difficulty is not serious as Pūrṇotsaṅga may have been a *biruda*. But a comparison of the names of kings in the Purāṇas and the inscriptions and coins does not permit this assumption. If we allow for changes due to conversion of a spelling in Prakrit to Sanskrit, the two sets of names agree extremely well. The deviations that occur are obvious misreadings and do not support a biruda hypothesis.

Name in Purāṇa (with recognisable variants).	*Name in inscription or coin* [2].
Śiśuka Sindhuka	Simuka.
Kṛṣṇa	Kaṇha.
Śrī Śātakarṇi	Siri Sātakani.
Gautamīputra	Gotamiputa.
Pulomā	Puḷumāvi.
Yajñaśri	Siri Yaña.
Śivaśrī	Siva Siri.
Caṇḍaśrī or Candraśrī	Siri Caḍa, or Siri Cada.

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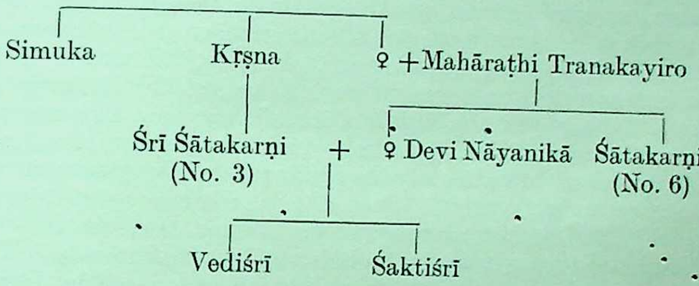
[1] *Archaeological Survey of Western India*, Vol. V, London, 1883, Chap. XII. The Nanaghat Inscriptions, by Prof. G. Bühler.

[2] Most of these will be found noted in the *Catalogue of Indian Coins in the British Museum*, by E. J. Rapson, London, 1908. Detailed references will be found in my earlier paper. Rapson's work will be referred to as BMC in future.

Such a close agreement debars us from assuming that Pūrṇotsaṅga of the Purāṇas was really Vediśrī. As Bühler suggests, it is more probable that the two princes never came to the throne but died before succession. A reference to my table of cross-cousin marriage and matrilineal succession in my previous paper will show that this is expected from the Purāṇa list. I have shown in the list that the sister's son of Śātakarṇi No. 6 never came to the throne; but this king was succeeded by the next heir, the sister's daughter's son, who was also the son's son, Āpīlaka. But Śātakarṇi (No. 6) is shown in my table as sister's son of Simuka and Kṛṣṇa and therefore a cross-cousin, of No. 3 Śrī-Sātakarṇi, father of Vediśrī. The sister of No. 6 would therefore be wife of No. 3, Śri Śātakarṇi, while No. 6 would marry the sister of No. 3 and have Lambodara as son.



Therefore the sons of No. 3 Śrī Śātakarṇi, i.e. Vediśrī and Saktiśrī, would be the heirs of No. 6 Śātakarṇi. But I concluded from the relationship of the successor of No. 6 (Śātakarṇi) to the same king, that they had died before the end of his reign (which was very long) and hence been succeeded by the heir of next generation. The evidence of the inscription and of the Purāṇas therefore fit in and verify my genealogical and successional table unexpectedly.[1] The regency of queen Nāyanikā suggested by Bühler supports my hypothesis of matrilineal succession indirectly. Her son was going to rule over her kingdom, which had been managed, i.e. ruled by her brother according to the usual practice among mother-right people. This case is comparable to Gautamī Bālaśrī's mention of making gifts in her own royal right. It further proves my conclusion with regard to the Bhāgavata revision and addition of spurious kinship notes. It is established therefore, as far as historical facts can be established, that a new factor, i.e. bias towards patrilineal succession, in these records—satisfactorily explains the odd revision resulting in a total of kings definite in number but intermediate between

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[1] Prof. Ray Chaudhury has for unknown reasons held that Śrī Śātakarṇi and Devi Nāyanikā were not cross-cousins. I have discussed this point later. The genealogy postulated here by me is subject to the limitations regarding cross-cousins previously noted.

19 and 30. We may therefore consider the curious Viṣṇu and Bhāgavata versions as satisfactorily accounted for. Also, the kinship between one king and another as noted in Viṣṇu and Bhāgavata cannot be accepted unless at least some reliable version of Matsya, Vāyu or Brahmāṇḍa corroborates it.[1] We may now proceed with the hypothesis, which satisfactorily fits into the traditions of all the Purāṇas, that there were 30 kings who ruled for 456–60 years; but that only 19 were entitled to have their names shown in the list of paramount kings.

In my previous paper I have discussed this point and considered thereafter the reasons for inclusion or exclusion of names of kings in the dynastic lists in the Purāṇas. The Andhra list, like that of the Śuṅgas and the Mauryas is of a sovereign power, acknowledged to be such in their time. The evidence that such supreme position was the reason for inclusion of particular dynasties in separate lists in succession to one another, was noted. A single great king in a dynasty, followed by failure to maintain the supremacy later on, against the challenge of a rival dynasty did not entitle a line of kings to a separate place in such order. Such dynasties which gave an occasional great king are generally shown in the Purāṇas together with their rivals as contemporary rulers. Such an era, when no single dynasty could claim continued supremacy, occurred after the fall of the Śātakarṇi emperors and is so indicated in the Purāṇas.

According to the statement, which occurs in the Purāṇas along with certain lists of sovereign powers that 'in this connection, the genealogical verse was sung by ancient Brahmanas',[2] it follows that the thirty Andhra kings were held to be related, as well as bound by succession. As pointed out here and in my earlier paper, the principal dynastic lists appear to have been drawn up showing the genealogy as well as succession of sovereign kings. The kings retained in the revised list therefore fitted into the genealogy as well as succession, while those excluded must have failed to satisfy at least one of these conditions. As the versions at first included all the kings (to get the total of 30), it is probable that the genealogical connection was present. But the exclusion shows that the other factor, succession, was probably absent. Since genealogy to the Purāṇa writers implied patrilineal descent, it suggests that the succession did not agree with such descent. In other words it was probably matrilineal. I have discussed this point in detail in my earlier paper which may be consulted in this connection.

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[1] The different Matsya versions disagree among themselves too greatly to permit of any attempt at finding out the possible reason for error. Even the 7 versions with 27 names disagree among themselves. The different MSS. between them exclude Nos. 1, 2, 5, 7–13, 15, 18–25 and 29. We can only conclude that different editors proceeded on different principles and none hit on the right explanation

[2] Pargiter, *ibid.*, Text pages 8, 12 and also 66 and 67.

Let us examine the lists to see what kings actually have their kinship stated with regard to other kings in the earlier reliable versions, and how they fare under the Vāyu and Brahmāṇḍa revision. I have already noted reasons for not considering kinship statements (of patrilineal descent) in the Bhāgavata when not corroborated by the earlier versions. I shall therefore treat as later and unsupported the addition of kinship relations in the cases of Pūrṇotsaṅga (No. 4), Mantalaka (No. 18), Yajñaśrī (No. 27), and Vijaya (No. 28). The Bhāgavata makes No. 3, No. 17, No. 26 and No. 27, the respective fathers of these kings. At least three of them, Nos. 3, 17 and 27, were famous rulers, known as great kings; and if any of them had really been succeeded by sons or if Yajñaśrī had succeeded his father that fact would have been recorded in the earlier versions which were composed within two centuries of Śātakarṇi rule and one of which was probably composed in Yajñaśrī's time. This is not however the case. As noted before, the Bhāgavata was composed much later; and it has carried forward the extension of patrilineal succession under a bias in its version.

The instances of kinship, noted in the earlier versions, or corroborated by two Purāṇas are as follows:—

Serial No.	Name.	Kinship.	To king.	No.
2	Kṛṣṇa ..	Brother	Simuka ..	1
3	Śrī Śātakarṇi ..	Son	Kṛṣṇa ..	2
7	Lambodara ..	Son	Śātakarṇi ..	6
8	Āpīlaka ..	Son	Lambodara ..	7
24	Pulomā ..	Son	Gautamīputra	23
26	Śivaskandha ..	Son	Śivaśrī ..	25
29	Caṇḍaśrī ..	Son	Vijaya ..	28

The line which refers to No. 26 as the son of No. 25 is not found in a large number of Matsya MSS. in that form.

The succession of Kṛṣṇa to Simuka is not debarred on patrilineal succession but fits in equally well or better in matrilineal succession. Śri Śātakarṇi was a great king who carved out a kingdom for himself and performed the aśvamedha ceremony. He was therefore entitled to mention in the Purāṇa lists as he was a paramount ruler and also genealogically connected to his predecessor. He is however merely mentioned as a great king, and no regnal period is given in the Vāyu and Brahmāṇḍa, although this is clearly stated in the Matsya. This may be held as partial exclusion.

The king Lambodara is not shown in the revised list. Āpīlaka as the son's son of Śātakarṇi is entitled to rule over the ancestral kingdom as already explained in the preliminary note on cross-cousin. marriage and. matrilineal succession. Agreeable to this fact, we find that his name is not excluded in the revised version.

Pulomā was a great king and son of Gautamīputra who was even better known. But he is nevertheless excluded from the revised list.

So far the exclusions and inclusions of kings related as sons fit in excellently with matrilineal succession and do not agree with patrilineal succession. After the successor of Pulomāvi, i.e. after Śivaśrī, the son of the latter succeeded according to the Matsya versions; this is followed by Bhāgavata and Viṣṇu. The revised version excludes both, thereby confirming that Śivaskandha did not succeed to the later Q kingdom. I have pointed out that regular succession of a son of a king of one kingdom to the throne of the other kingdom depends on cross-cousin marriage. The exclusion of No. 26 from the Vāyu and Brahmāṇḍa lists therefore suggests that Śivaśrī did not marry his cross-cousin, the heiress of the older kingdom. If we can show that this probably occurred, then the apparent exception would turn out to be an additional support of my hypothesis. We know from inscriptions[1] that a daughter of a Mahākṣatrapa Ru......., probably Rudradāman, was the queen (devī) of a Vāsiṣṭhīputra Śātakarṇi; and that Rudradāman has referred to a Śātakarṇi, lord of dakṣiṇāpatha, who cannot be other than Pulumāvi, referring to non-remoteness of his relationship with him. The expression used by the Mahākṣatrapa shows that the lord of dakṣiṇāpatha was not his son-in-law. Further, Pulumāvi has styled himself as Siri Puḷumāvi and never as Śatakarṇi in any of his coins or inscriptions. It is not reasonable to think that his queen of all persons should name him wrongly, although Rudradāman might refer to him as Śātakarṇi on account of his dynastic name. The probability is that the Śaka princess was married to his heir apparent Śivaśrī who is styled in Viṣṇu Purāṇa as Śivaśrī Śātakarṇi, a designation supported by coins. The Nanaghat cistern inscription may also refer to him. The use of the term *chatarpana* would suggest that he was under Śaka influence. The son of this Śaka queen of Śivaśrī would not in any case succeed to the R kingdom as I have termed the ancestral kingdom of Gautamīputra. We do not know where he ruled, as there are no coins or undoubted inscriptions. The Śātakarṇis would not support him against a rightful heir. The powerful Śaka Mahākṣatrapas may however have put him on the throne of the Q kingdom as I have styled the other realm, where he is said to have ruled a year, or if the emendation of Pargiter is accepted, three years. Normally, according to my simplified diagram of cross-cousin marriage, Vijaya would be the son of Pulumāvi or classed as such, and Caṇḍaśrī would come into the class of Pulumāvi's patrilineal grandson. He ought to succeed to the Q realm, after Śivaśrī No. 25, who would stand to him in the relation of a mother's brother (actual or classificatory near kin). But if the son of Śivaśrī, backed by his Śaka relations, occupied these dominions, Caṇdasrī might lose his ancestral (maternal) throne. As this Vāsiṣṭhīputra was the heir of Śivaśrī, his rule would fall within the long reign of Yajñaśrī. This king, Yajñaśrī apparently, reconquered from Śakas, Aparānta and adjacent areas. He ruled also in Andhradeśa. Caṇḍaśrī must therefore have lost his ancestral throne, but the dominions were reconquered as they are found ruled over by Yajñaśrī. The short reigns of Śivaskandha (1 or 3 years) and Caṇḍaśrī (2 years) agree with their rule in very difficult circumstances and fit in with this view. In my earlier paper I was not able to explain why the revised versions did not exclude the name of the king Caṇḍaśrī from their list. I fell into the error of ascribing it to oversight on the part of the editors. But the close agreement of the revised versions precludes such an explanation. A detailed examination of the coins of this king in addition to the data of the Purāṇas however throws some light on this matter. The coins of the king Gautamīputra, and those of Vāsiṣṭhīputra Śrī Pulumāvi, Vāsiṣṭhīputra Śivaśrī Śātakarṇi and Vāsiṣṭhīputra Śrī Caṇḍa of fabric A resemble closely in type. The coins of Nahapāna restruck by Gautamīputra,[1] all bear on the obverse a *Caitya* of three arches, having in some cases a pellet within each or a crescent above the *Caitya*, and a waved line below it all. On the reverse is the Ujjain symbol surmounted by a crescent (BMC 253–258). The coins of Pulumāvi in the Andhra deśa show on the obverse a *Caitya* of three arches, with a waved line below; and on the reverse, the Ujjain symbol (BMC 88, 89). The coins of Śivaśrī have also these types and symbols on the obverse and reverse as noted (BMC 115-116). This is also the case with the coins of Śrī-Caṇḍa (BMC 117–24) which bear the metronymic. The coins are all of lead, similarly shaped and of the same (A) fabric. Rapson concluded that the close similarity in the coins pointed to close succession of the three last-named kings. As however the Purāṇas put the third of them, Caṇḍaśrī after Yajñaśrī and Vijaya, while Śivaśrī came after Pulumāvi he was faced with a difficulty. It is obvious that this discrepancy disappears on my hypothesis, and the coins uphold my view that all the three Vāsiṣṭhīputras followed each other on the same throne. The close relationship in rule between Gautamīputra and Pulumāvi is revealed in the coin symbol of the former. The successor of Gautamīputra, the powerful king Yajñaśrī, had the earlier part of his rule in the ancestral R kingdom concurrent (according to the chronology based on my hypothesis) with

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[1] *Archaeological Survey of Western India*, Vol. V. See also *Epigraphica Indica*, Vol X. Luder's list of Brahmi inscriptions : No. 994. This list will in future be referred to as L only, in the text.

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[1] The comparison is legitimate as the types mentioned are of Gautamīputra and not of Nahapāna.

Pulumāvi's rule in the Q kingdom, while the middle of Yajñaśrī's reign was covered by the rules of Śivaśrī, Caṇḍaśrī, and Śivaskandha in the same Q realm. Some of the coins of Yajñaśrī, of fabric A, made of lead, have the same symbols as those just described (BMC 135–38). There are other coins with different symbols. One variant has a *Caitya* of six arches with a crescent above it and a waved line below. The reverse is as in the other coins previously described (BMC 139–145). Rapson has concluded from a study of these coins that they are of later date than the first type. There is another class of coins of Yajñaśrī, of a different fabric termed B by Rapson, and these have the elephant symbol (BMC 164). Rapson considers that they belong to 'the latter part of the reign of Śrī Yajña' (BMC lxxiv). Again Yajñaśrī had issued coins of Fabric B, with the symbol of a horse standing, on the obverse, and the usual Ujjain symbol on the reverse (BMC 148–63). There are coins of Caṇḍaśrī with the legend Raño Siri-Caḍa-Sātisa, without the metronymic but with the regal title (BMC 125–131). They have the symbol 'horse standing r, in front of an altar', on the obverse. The reverse shows the usual Ujjain symbol of this group of kings. These coins of Caṇḍaśrī or Śrī Candra show that he ruled in the latter part of or even after the reign of Yajñaśrī. Now the Purāṇas agree in all their versions that Caṇḍaśrī ruled in the old ancestral kingdom after Vijaya. Again, according to my hypothesis, based on data of the Purāṇas, this king should come after Śivaśrī in the Q kingdom. Also if any coins were issued by him when ruling over this Q kingdom which was his by inheritance they should bear the metronymic and regal title together. The earlier coins of Caṇḍaśrī, with the legend Vāsiṣṭhīputra and *raño*, strongly support by their fabric, symbol, and execution the view of his succession to this kingdom after Śivaśrī. Hence this part of my hypothesis regarding Caṇḍaśrī may be said to be proved. But it is necessary to explain the issue of the other coins and the evidence of the Purāṇas about succession to the R kingdom. The old ancestral kingdom could not come to Caṇḍaśrī through his mother. If it came to him as stated in the revised versions, it must have come from his father Vijaya or by conquest. In such a case we cannot expect to find his mother's name on his coins with the regal title. These coins of later times in fact do not show the metronymic. They support the view that this king ruled twice, once in matrilineal succession in the Q kingdom, and again much later on, in the father's ancestral (matrilineal in the case of the father) kingdom. There is one bit of evidence in the Purāṇas which support such a view and therefore the evidence of the coins. The king Caṇḍaśrī is said to have ruled *ten years* in the Matsya Purāṇa but only three years in the revised version. In other words his rule over the ancestral kingdom of Yajñaśrī was only three years. Hence he must have ruled for seven years elsewhere as a paramount king.

We know from the coins that he ruled in the Q kingdom after Śivaśrī. This rule of seven years was therefore in the Q kingdom. The objection that there are other instances of discrepancies of regnal periods in the two versions is not valid. Most of them are obvious misreadings, as for example *saumyo bhaviṣyati* for so'pyekaviṁśati, (P. 41) 'smād daśa for aṣṭādaśa (P. 39) and ekonaviṁśati for ekonatriṁśati. The remaining discrepancies are only two and cannot be explained in this way. They represent genuine difference of opinion about the regnal period. None of them however occur in the case of a king succeeding patrilineally, i.e. anomalously like Caṇḍaśrī.

This discussion of the succession of Caṇḍaśrī has brought out one point which in a sense weakens my hypothesis, but is really not inconsistent with it. The traditional origin of the Sātavāhanas shows that they were of mixed origin. One element was definitely patrilineal, as the stress on the *Kula* indicates. The matrilineal inheritance is therefore to be ascribed to the other element, which apparently held the dominant position, in as much as it was able to impose its institutions on the patrilineal group. Once the practices were accepted, vested interests would continue them. But the patrilineal traditions were not abandoned; on the contrary, they were sought to be maintained (as indicated) even in the midst of matrilineal customs. Hence we may safely assume that in the original home land of the patrilineal group, they did not observe matrilineal practices. If any coins or inscriptions are found of these people in that area, we should expect to find the regal title without the metronymic. Again if the factors and circumstances which supported the dominance of the matrilineal element, and thus brought about the matrilineal succession to kingdoms, disappeared, or greatly changed, the submerged patrilineal customs might come to the top and replace them. I would suggest that this, in fact, is what occurred in the case of Caṇḍaśrī. As soon as the empire with the dual kingdoms was broken up, and matrilineal succession rendered inoperative, the alternative practice of patrilineal succession took its place. The successors of Caṇḍaśrī may on this view be expected not to use the metronymic in association with the regal title, either in their coins or in their inscriptions. The Purāṇas mention only one king, Pulomāvi after Caṇḍaśrī, in the imperial line. But there were other Andhras who continued to rule in outlying areas. We are acquainted with the names of kings Śrī-Rudra (BMC 179), Śrī-Kṛṣṇa II (BMC 180), Śrī Śātakarṇi (171–4), and others from coins found in the Chanda district. The types of the entire series are almost identical, and the metals used are the same. All the coins show on the obverse an elephant with trunk upraised, standing r, and on the reverse the Ujjain symbol, each orb of which is represented by a pellet with a surrounding circle. Two kings—Pulumāvi (BMC Nos. 90–93) and Śrī-Yajña (BMC Nos. 165–70)—have also a crescent surmounting this symbol. None of these kings use the metronymic. It may be that the home land of the patrilineal element was in the neighbourhood where these kings ruled. Two widely separated areas have been suggested as the original home of the Sātavāhanas.[1] Both views may be reconciled if the two areas are held to be the homes of the two distinct elements which merged to form the mixed group.

I may note here an objection which has been raised by Prof. Ray Chaudhuri regarding the revised list of 18 kings. He states that since three Matsya MSS. leave out actually the great Gautamīputra (No. 23) in their revised list, the hypothesis of revision put forward by me is contradicted. It has been pointed out by me in a footnote on p. 326 that the Matsya MSS. exclude among themselves 20 kings. Three editions exclude 2, 5, 15; four MSS. exclude 5, 15; one 9, 20, 22; another, 2, 5, 20; a third 2, 5, 20, 23, 24; a fourth 24, 25, 29; a fifth 5, 7, 8, 18, 19, 29; a sixth 5, 9–11, 20–23 and 29; a seventh 2, 5, 9, 12, 13, 20–24; an eighth 1, 2, 5; and a ninth, 20. Such a remarkable variability in the number as well as names excluded point clearly to the fact that the observations were extremely inaccurate. The editors were clearly fumbling in the dark, and proceeding on different principles in a haphazard manner. Even the three versions which exclude No. 23, Gautamīputra, show totals of 25, 21, and 20 names, and do not agree also in excluding five common names among themselves. The value of the lists in such versions is therefore nil so far as the factor involved, i.e. revision is concerned. The exclusion of the name of Gautamīputra in these three Matsya MSS. cannot be seriously considered as evidence against numerous and closely agreeing versions of the Vāyu, and Brahmāṇḍa or the Viṣṇu and Bhāgavata. The fundamental canons for discrimination of statistical data do not permit of such use of these three Matsya versions.

Before passing on to other objections, it is necessary to dispose of an alternative hypothesis put forward by Prof. Ray Chaudhuri to explain the discrepancies in the dynastic lists. He has stated that the evidence of inscriptions and references in literature point to the existence of lines of subordinate Sātakarṇi kings in Kuntala, and three of the names of kings in the Purāṇa list, according to him, are found to be associated with Kuntala. Therefore, he states, it is 'fair to conclude that the Matsya MSS. which mention 30 Sātavāhana kings include not only the main group of kings but also the Kuntala kings'. In support of his hypothesis, he refers to the following pieces of evidence:—

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[1] For a discussion of the different views, see Prof. H. C. Ray Chaudhury's book on Political History of Ancient India, pp. 342-3, referred to before.

(a) The inscriptions of the Banavāsi Śātakarṇis which consist of two inscriptions of Harītī-putra Viṣṇukaḍa-cuṭu-Kulā-nanda Sātakarṇi and his daughter. (L. 1186), (L. 1195).

A prince Skanda-nāga Śātaka mentioned in one of these inscriptions is identified with Skandsvāti of the Purāṇas. No reasons are ascribed by Prof. Ray Chaudhury for this identification beyond the resemblance in name. There is no evidence that Skandanāga Śātaka ever even came to the throne. Prof. Ray Chaudhuri himself has (rightly) rejected Rapson's identification of this prince with the Harītīputra Śivaskandavarman referred to in the Malavalli pillar inscription of the Kadamba king who succeeded the Cuṭu Kula Śātakarṇis. Again the Śātakarṇis of the Purāṇas, so far as we know, were Sātavāhanas. This prince was not stated to be of that *Kula*. The identification is therefore not based on facts. If such identifications on mere resemblance of names were permissible the Kṛṣṇa Śātakarṇi of the coins (BMC No. 180) obviously of later date would have to be identified with the king of this name, the brother of Simuka; and the Purāṇas condemned for placing his name so early. Fortunately the inscription of the time of Kṛṣṇa Sātavāhana at Kanheri (L. 1144) has prevented such a conclusion. It is true Prof. Ray Chaudhuri has supported a similar view of alleged misplacement of names in the dynastic lists, relying on Rao Bahadur K. N. Dikshit's identification of a copper coin found recently, as that of Āpīlaka.[1] But, the metal, shape, stamping as well as inscription of the coin all disagree with known coins of Sātakarṇis in the area where it was found and the identification is not justified. The coin is of copper, round in shape, and shows an elephant standing right on the obverse, with the inscription Rāno Sivasirisāpīlakasa. The reverse is blank. As Mr. Dikshit himself states, the only copper coins of the Andhras are the square coins found in Western India (BMC 7, 8, 87). They are inscribed on both sides. The only round copper coins apparently of this period are of the Kṣaharāta Kṣatrapa Bhūmaka (BMC 237–42). But they also are found in Western India; nor are they stamped on one face only. Mr. Dikshit tries to get over these difficulties by stating that 'Āpīlaka must have followed some local prototype'. No such local prototype is known or indicated by Mr. Dikshit.

Mr. Dikshit has laid great stress on the elephant symbol on the coin. But this type of symbol is found also on certain copper coins of Jaydāman, son of Caṣṭana (BMC 269), and also in the potin coins of Śaka era 131 (= 209 A.C.), probably issued by Mahākṣatrapa Rudra Simha, and also a later king (BMC 374–6 and 402–18). It may be conceded that there are additional symbols in the last-mentioned group of coins. This however agrees with their later date. Let us now examine the legend. The coins of Andhra kings always have the regal title spelt raño, but here it is spelt rāno. Again the name of a king never has the form 'Sirisa' before it, in the Andhra coins. It is always in the form Siri-Yaña, Siri-Cada, and so forth.

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[1] *A New Andhra Coin*, by K. N. Dikshit. *Journ. Royal Asiat. Soc. Bengal*, Vol. III, 1937, issued October, 1938.

The entire evidence furnished by the coin is therefore definitely against its identification as of Āpīlaka of the Andhra dynasty of the Purāṇas. Its obvious later date, therefore, does not on that account require any revision in the list of Andhra kings in the Purāṇas.

(*b*) Kuntala Śātakarṇi is stated by the commentator of the Kāmasūtra of Vātsyāyaṇa to have been so named from his birth in Kuntala country.[1] Apart from the possibility that the explanation may have been a speculative guess on the part of the commentator who wrote several centuries later, does it prove that this king was of 'the Kuntala lines'? If we accept the derivation as correct we can logically infer only that his mother was in the Kuntala country when the prince was born. We can further conjecture that the Kuntala country probably formed part of the domains of his father, or mother's father, or mother's brother, or some such close relation. We know from one of the inscriptions of Gautamīputra (L. 1125) that Kuntala or strictly speaking Banavāsi was included in his dominions and administered by a royal officer. I may note that according to my hypothesis, Kuntala ruled over the Q kingdom. Hence his father should be a king or prince of the older kingdom which in later times was ruled over by the Gautamīputra and his successors. Kuntala could therefore have been born in the place after which he is said to be named. This bit of evidence of a Kuntala line brought out by Prof. Ray Chaudhuri does not therefore support his hypothesis at all, but fits in easily with my views.

(c) Hāla is associated with Kuntala in a verse quoted from the introduction to Gathāsapta-Śatī. But if Hāla were a king of the subsidiary Kuntala line postulated by Prof. Ray Chaudhuri, his name should be excluded from the final revised list. But none of the Purāṇas except one MSS. exclude his name. The solitary exception is one Vāyu manuscript (the 'e' Vāyu) which begins the dynastic list with 11, 18, 21, comes back to 12–15, adds a Śātakarṇi here and then goes on to 25–30. Finally it records 1–4 and 6–10. The extraordinary confusion in the order of names and the total which is neither thirty nor near nineteen shows this version to be untrustworthy. It is on this solitary version that Prof. Ray Chaudhury relies for support of his theory ignoring the unanimous inclusion of Hāla's name in all other versions and Purāṇas.

Prof. Ray Chaudhuri's inference that the Matsya versions include in their list the Kuntala (more appropriately Banavāsi)

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[1] Kāmasūtra: Note on II-7-28 (Benares, Chowkhamba Series, 1912).

Śātakarṇis is therefore untenable. A far more important point to be noted in this connection is that the Kuntala hypothesis would place the excluded kings in succession to the included line as Prof. Ray Chaudhuri does not agree with the view of two kingdoms with matrilineal succession and cross-cousin marriage. The impossibility of conjoint rule of father and son combined with patrilineal succession has already been pointed out in my previous paper. Prof. Ray Chaudhuri's view would therefore make the arrangement of the Andhras in the dynastic list wholly wrong except perhaps in a few cases. But if in such an important matter as the arrangement of successions, over seventy out of seventy-five versions of Purāṇas are unreliable, how can we trust the lists with regard to any order at all? So far as inscriptions show, the order of kings is not wrong in the Purāṇas. Is it then permissible to characterize the Purāṇas wrong to support a theory which is not supported by facts and which does not fit in with the traditional data? Prof. Ray Chaudhuri may reply as he has done in another connection that the Purāṇas are not always right and they state Kṛṣṇa (No. 2) to be the father of (No. 3) Śrī Śātakarṇi, but this he considers erroneous in view of the records in the Nanaghat cave (p. 7 of Prof. Ray Chaudhuri's book referred to before). An examination of the Nanaghat cave inscription however does not reveal a single line stating Śrī Śātakarṇi to be the son of Simuka. There are a number of relievos which have been broken and have practically disappeared. Under some of these there are inscriptions. One is said to be of '*Rāya Simuka Sātavāhano Sirimāto*' and another of '*Devi Nāyanikāya Rano Cha Siri Sātakanino*'.

It is an inference of Bühler and others that Simuka was father of the Śrī Śātakarṇi of this inscription. I have suggested that Śrī Śātakarṇi carved out a kingdom for himself and founded a new line. It may be that his father's brother Simuka had no son and placed his nephew in charge of his distant and conquered dominions as a ruler owing to his military talents. (The Purāṇas mention that Simuka was helped by his kinsfolk.) It was not in the line of succession to the ancestral kingdom. This went in fact to Kṛṣṇa the brother of Simuka and then to the matrilineal heir. A record of combined genealogical and royal succession may therefore validly leave out Kṛṣṇa's name in the case of Śri Śātakarṇi. The inferences of Bühler and others would have been justified only for a patrilineal people recording patrilineal succession.

(*d*) There is a reference to a king Sātavāhana of Kuntala in the Kāvya Mimāṁsā.[1] It does not prove that the king ruled only over Kuntala but that it was his headquarter, for there are other kings referred to in this work, similarly mentioning only the well-known parts of their dominions. Also, it throws no light on any identification of the kings named in the Purāṇas. Kuntala, as stated, was in the Sātavāhana dominion. It is also not impossible that it may have formed the stronghold of the Śātakarṇis and an important province of the ancestral kingdom, since some Śātakarṇi kings kept hold over it even after the overthrow of the paramount Andhra kings. A reference to my earlier paper will show that my views lead to a chronology according to which the king Hāla ruled in the ancestral kingdom about 77 A.C., when the Śaka Kṣatrapas were overthrowing Śātakarṇi rule in Dakṣiṇāpatha. Prof. Ray Chaudhury has suggested that the reference to king Sātavāhana in Kuntala may be to Hāla. Such an identification does not go against my hypothesis. When the imperial domains of the Śātakarṇis had shrunk for the time being, the reference to the stronghold or headquarters would become apposite. The tradition of that time may have been preserved in later records.

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[1] Kāvyamīmāṁsā of Rājaśekhara: Gaekwad's Oriental Series: Baroda, 1934: pp. 50 and 55. The notes in pages 197 and 205 quote other verses referring to Sātavāhanas, including Hāla. The date of Kāvyamīmāṁsā is said to lie between the 9th and 10th centuries A.D.

I may now consider the other objections raised by Prof. Ray Chaudhuri to my views.

I have stated in the earlier paper that in the inscriptions of the Śātakarṇi kings, the regal title and the metronymic occurs and disappears together, except among the earlier kings who founded the kingdoms and did not inherit them through the mothers. Prof. Ray Chudhuri refers to the Myakdoni inscription[1] and states that it furnishes an exception. He has overlooked the fact that the inscription is not by any royal ruler, nor any royal officer. It is by a villager who himself does not use any metronymic. Further the regal title is not here used in relation to the king as in other cases. If the inscription had run as *raño Puḷumāvisa* 'of King Pulumāvi' it might have been called an exception to the usual practice, though it would not have gone against my hypothesis for the reasons stated. Actually it runs *Raño Sātavahananam S*(*i*) *ri* Pulum(ā)visa sava 8, etc. 'In the eighth year of Siri Puḷumāvi king of the Sātavāhanas'. The term raño is here used, not as a form of royal address but as a descriptive word. Hence his objection is not valid.

With regard to coins the exceptions are Srī Śātakarṇi, who built up his own title to royal dignity and did not inherit his kingdom from the mother; Caṇḍaśrī (No. 29); and certain later kings. I have already disposed of these objections.

Prof. Ray Chaudhuri has also stated that my hypothesis of cross-cousin marriage is disproved by the known fact that:—

(*a*) Śrī Śātakarṇi's wife was Devi Nāyanikā.
(*b*) A Vāsiṣṭhīputra Śātakarṇi married a Śaka princess.

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[1] *Epigraphica Indica*, Vol. XIV.

Prof. Ray Chaudhuri has not given any proof that Devi Nāyanikā was not a cross-cousin of her husband. All that we know is that her father was a Mahārathi, of Aṃgiya Kula. The husband of Nāyanikā did not inherit his kingdom through his mother, nor was he managing it on behalf of his wife. Hence no metronymic could be mentioned when the husband's name of his queen was recorded. Earlier in this note I have stated that very probably her father married the sister of Śātakarṇi's father. There is absolutely no evidence proving that this was not the case. As regards the marriage of a king Vāsiṣṭhiputra Śātakarṇi to a Śaka princess, Prof. Ray Chaudhuri has failed to realize that marriage to a cross-cousin does not exclude marriages for political or other purposes with princesses of other realms. As I have pointed out matrilineal succession cannot be combined with continuity of patrilineal *kula* unless there is cross-cousin marriage. As a number of the Śātakarṇi kings, named in the Purāṇas, are Sātavāhanas, I concluded that they must have practised this type of marriage. It does not mean however that all queens of all kings were cross-cousins. Nor that all the royal princes and princesses married cross-cousins. Kings are polygamous and there may have been other queens besides the cross-cousin. Again a cross-cousin may have been lacking through death, or there having been no children of a brother or a sister. I have discussed some of the complications which may arise, earlier in this note and shall not repeat them.

In support of the various possibilities which I have referred to, I shall note some facts from a set of inscriptions of patrilineal kings of the same area whose ruling period followed that of the Śātakarṇis very closely in time. The inscriptions at Nāgārjuni Koṇḍa [1] show that the king Māḍharīputa Siri Vira Purisadata married the daughters of the sister or sisters (actual sister) of his father king Vāsiṭhiputa Siri Chāṁtamūla, who performed an aśvamedha sacrifice. He had also other queens apart from two of his cross-cousins, who are named as his Mahādevis in inscriptions of the same date. One of these other queens Mahādevī Bhaṭidevā was the mother of the royal heir, Vāseṭhīputra Siri Ehuvaḷa Chātamūla. She may or may not have been a cross-cousin, although the particular metronymic and the fact that another paternal aunt (father's sister) who is a Vāsiṣṭhī calls the king Sirivira-Purisadata as her son-in-law (after stating he is her brother's son) suggests it. There is a fourth Mahādevī, Rudradhara-bhaṭārikā, who is a Maharaja's daughter from *Ujjeni*. As the inscription was in the reign of Siri Vira Purisadata and the queen was associated with the aunt of the king in a work of piety, and is called mahādevī, her husband must have been the reigning king.[1] So we have definite evidence of cross-cousin marriage and polygyny including marriage with an unrelated princess in a royal dynasty that followed closely upon the Śātakarṇis, in their rule of the Andhra country. I have not been able to give such a direct proof for the matriliny of the Śātakarṇis. But Prof. Ray Chaudhuri has ignored the Pabhosa inscriptions (L. 904 and 905) which show that royal dynasties closely related to Śuṅgas followed matrilineal descent. The inscription shows that a patrilineal royal ancestor had a different gotra, and that a mother and sister in that line had the same gotra. I have pointed this out in my earlier paper and also the fact that the Śuṅgas use metronymics like Śātakarṇis. The evidence quoted is incontrovertible. I may further note that matrilineal descent and succession to royalty can be proved to have been prevalent in later times in the area where the Śātakarṇis had their headquarters. A king who ruled in Tulu, Konkan, and adjacent areas in the sixteenth century[2] was succeeded first by his younger brothers and then by his sister's son Devarāya. The same mode of succession to sister's son was followed in the case of Deva Rāya. Even now, matrilineal descent is common in this area, and there are ruling princes a little further south in Cochin, who follow matrilineal succession. I had also mentioned in my earlier paper the fact that the prevalence of cross-cousin marriage in this area shortly before the time of Śātakarṇis and shortly after it, is noted in authoritative works of these periods. It is a matter of surprise to me that so many definite pieces of evidences should be disregarded and two instances of royal marriage which do not at all go against the hypothesis of cross-cousin marriage seriously put forward as evidence of its non-existence. I may note that even the expression 'prevalence of cross-cousin marriage' among a people does not mean that a hundred marriages out of a hundred are between cross-cousins. Thus the Hill Marias of Bastar practise this form of marriage. Actual statistics collected for a certain area by Grigson showed that 'such unions formed 54 per cent of the Hill Maria marriages' into which he enquired.[3] This is in fact quite a high frequency.

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[1] *Epigraphica Indica*, Vol. XX, (Delhi 1933). Prakrit Inscriptions from . . . Nāgārjunikoṇḍa, by Prof. J. Vogel.

Another objection which has been raised by Prof. Ray Chaudhuri is that it is not correct to speak of separate kingdoms for the two lines. Thus, according to him, Gautamīputra is stated to have been king over provinces or places quite close to Paiṭhan and over areas which fell in Dakṣiṇāpatha. He forgets that the Dakṣiṇāpatha kingdom had earlier ceased to exist under the onslaught of the Śakas, and it was Gautamīputra who reconquered the territory. His son may have helped him, and succeeded to this kingdom as much by ancestral right through the mother as by favour of his royal father. It may be noted that the place names are set out in a panegyric of the victories of Gautamīputra, set out by his mother in the reign of his son. Gautamīputra is termed the king of kings, and it may even be that the son, king Pulumāvi, acknowledged his suzerainty during his father's life time. The fact that these kings of the Q realm were excluded from the Purāṇas in spite of their genealogical connection, shows that the ancestral line was looked upon as the suzerain or paramount power which alone could find place in the dynastic list. A Q king however who could claim to be paramount might find mention. One such case was of Śrī-Śātakarṇi (No. 3). An examination of the inscriptions show that both Gautamīputra and Śrī Yajña Gautamīputra had to reconquer the lost Dakṣiṇāpatha dominions; and Puḷumāvi was the last really powerful lord of the Q line.

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[1] Another point of interest in these inscriptions is that these patrilineal kings have their mother's gotra stated as an indication of the individual meant; but often in the same inscription the regal title Mahārāja is later used without the metronymic, showing that the two were not associated as among Śātakarṇis.

[2] EpCar, (Vol. VIII, Part II), Sagar Taluq Inscription 55 (page 190 text), Bangalore, 1904.

Inscription No. 163 refers to 'descent in the female line', i.e. matrilineal descent (p. 123, translation).

[3] The Maria Gonds of Bastar, by W. V. Grigson, 1938.

My conclusions are not affected by reconquests of a lost dominion and fresh rights acquired by military prowess. They apply to inherited realms.

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ARTICLE No. 11.

Folk-lore of the Assamese.

By R. GRACE LEWISON.

(*Communicated by Dr. B. S. Guha.*)

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CLASSIFICATIONS.

I. HISTORICAL.

A. *Nature Powers.*

Why is the sky so high ?
Why do trees have leaves ?
Why do big trees have small fruit ?
The causes of earthquakes ?

B. *Heroes.*

The queen's jewel box.

II. MORAL (FOR DISCIPLINE).

A. *Social Institutions.*

The heart of religion.
Steadfast faith.
The greedy bride.
Disguise.
The thoughtful youth.
Wisdom.
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Holy days and unholy days.
The village of Mulanath.
Showers of gold.
The cat and the dog both gain.
The tale-bearer.

B. *Death and the hereafter.*

Yama the god of death—why men die.
Faithful worship.
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In whom shall we have faith ?

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III. AMUSEMENT.

What does a name mean ?
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How a clever boy used the truth.
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All God's works are good.
Unity (the tiger and the toads).
Fate.

PREFACE.

When I first began work here in Assam I often felt puzzled because the people did not react in what, to me, seemed the accepted way. I was advised to study their social manners and customs if I would know what reactions to expect from them. I tried to be more observant and asked many questions, some of which must have seemed to the people to be very rude. One of the teachers was a very good story-teller and one day on a train journey she amused me by telling folk stories. I had read some of the 'Grandmother Tales' in my second year of language study and had enjoyed them. This interest in their stories soon became known and they thought it great fun to tell me a new story. This book is one of the results of that hobby of collecting any tales that I could get the people to tell me.

One was told on the site of the Old Ahom King's palace near Sibsagar, another on the banks of the Sibsagar tank just before sunset, some of the others as we sat in the moonlight on a hot summer's evening. I tried to write these out from memory but often found it difficult and the repeating seemed to spoil the effect. Then as I heard them, if there was a new one, I asked the teller to write it as I thought of having them printed in Assamese and I wanted them to be well written and complete.

While I was taking a course of study in 'The Primitive People', in America we were required to write out some of the customs as we found them in some of the folk tales. In a talk with Dean Faye Cooper Cole I said that I had some of the folk stories of the Assamese people. He asked me to bring some that he might read them. There were not many in English and I felt that the ones I knew in Assamese should be translated. A paper was written for Dean Robert Redfield and in connection with it the matter of the stories again came out. He gave some valuable suggestions as to the classification and urged me to continue with the translations. Later both Dean Redfield and Professor Andrade read the ones I had done. Professor M. J. Andrade advised me to have them published but I had not the means at that time to have it done. Upon my return to India the translations had to be checked to be sure about some of the difficult sections.

There are many such stories in Assam being handed down from mother to child as they sit in the open courtyard under the stars or in the cold weather about the fire. Owing to the rapidly changing conditions it may be that some are being dropped and many of the younger generation seem to be indifferent to them. I feel that they have a very definite historical value and should be preserved. I have found the getting of them slow and difficult work. Even when I have succeeded in making friends with the grandmother and think I have her confidence, I have been disappointed when I asked for a story.

At first she will tell me that she cannot remember any, but after I have discussed one that I am sure she knows, she may respond with one. So I have had to wait until I heard a reference to one or a part of the story to ask to have it written out. I think that may be why the old man who helped me with many of these used to say, 'That reminds me of........' with a brief reference to some name or event in a story. I think it may be that a remark or an event will call up a train of memories which brings back the tale.

The more common ones seem to be used for discipline to remind a child of the dire consequences of such unwise actions. Others are told from one generation to the next explaining the purpose and meaning of the festivals. The animal ones are numerous but those told for amusement often reveal something of the intimate family life. It seems that the women are the keepers of these stories that more or less regulate the home life just as they preserve the beliefs and customs of religion. I hope that this book will prove of value as well as interest to those who wish to know the Assamese people better. They have a very unusual history which they have handed down in written form since early in the thirteenth century.

GOLAGHAT, ASSÂM. R. GRACE LEWISON.
August 25, 1939.

1. WHY IS THE SKY SO HIGH?

Long ago the clouds used to be very low down. So low, in fact, that unless they were very careful, tall men used to bump into them.

One day an old hunchbacked woman took her broom in hand and went out to sweep up the courtyard. As she was stooping to sweep, a cloud was so low that her hump struck it. This hurt made her so angry that she stood up and struck at the cloud with her broom. The cloud was so ashamed to have her strike it with her broom that it went up very high and never came down again.

T. C. HANDIQUE.

2. WHY DO TREES HAVE LEAVES?

In the era of Truth everyone could speak, even the trees, and they all could understand each other. Well, one day what do you think happened? Listen and I'll tell. Now at this time trees did not have any leaves, that is none but the banana tree. It had very lovely leaves and during this era men used to eat their rice off of a banana leaf. It was very happy because it could be of help to men and used to say things to the other trees. The other trees, unable to endure this, put a curse on the banana tree to make her keep from talking. The curse fell and after that not only the banana tree but all of the trees were unable to talk. The other trees began to bend and even break in their sorrow and God felt so sorry when He saw it that He said, 'Let the trees have leaves'. Then the leaves appeared and even today all of the trees have leaves as well as the banana tree.

T. C. HANDIQUE.

3. WHY DO BIG TREES HAVE SMALL FRUIT?

One day about the first of April a man was walking from Kumalabari to Lakhimpur. On either side of the road were many gardens with fruit trees, and many of the trees had fruit on them. But of all the different kinds of fruits he saw more pumpkins than anything else. He said to himself,

> 'I do not understand God's wisdom of having the big fruit on small trees and the little fruit on big trees.'

About noon he began to feel tired and walked more slowly. At last he decided to go over under one of the trees at the side of the road and sit down to rest. Soon after he sat down he became sleepy and began to dream. He saw a great space just over him covered with pumpkin vines and one after another of the pumpkins grew large right before his eyes. As he watched, one broke its stem and fell, striking him right in the eye. He jumped up shouting that he was dying with pain and that one of his eyes had been put out, but he soon wakened and found it only a dream. Then as he walked along, he said to himself,

> 'God is an all-wise God. He knows that if the big fruits were growing up high like that one I saw in my dream, that when it fell as it did, my head would have been smashed. Yes, God knows. He never makes mistakes.'

T. C. HANDIQUE.

4. THE HEART OF RELIGION.

Once there was a king who had ruled for many years and because he regulated his kingdom by the rules of religion the people were happy and he too was happy. But there was one thing he wished to know and that was, 'What is the heart of religion?' So he called all of his ministers and all the wise men of his kindgom and asked them, 'What is the heart of religion?' But not one of them was able to give him the answer. Every place he went he searched for the men from foreign parts and asked them the same question but no one could answer. One day he saw a holy man whom he asked the same question. The holy man answered that he was sitting on the ground and the king was on his throne, so how could he tell. Then the king came down from his throne and sat on the ground with him, and this is what the holy man said, 'If you will go to the east of your city and climb the mountain there, you will find a cave on the other side where an old man and his wife live. If you just ask the old man, he can tell you what you wish to know. While you are gone, I will sit on your throne and keep your kingdom for you'. So at once the king made ready and left in search of the cave. After some days of travel he came at last in the morning to the cave where the old man and his wife lived. At the foot of the mountain there was another kingdom, the people of whom supplied the old man and his wife every day with food. In the morning they had two cakes and milk and again in the evening each had two cakes and milk. When the old man saw the king coming, he was distressed because he did not know what to give him to eat. He went to his wife asking her to share her food with him so he could give his to the guest, but she would not. Since there was no other way he gave his share to the guest and he fasted. In the evening he did the same.

Now the old man and his wife each had their own hollowed out place in the stone where they slept. When it came night the man asked his wife to let him sleep with her so he could give his bed to their guest. She answered him sharply that she did not wish to be crowded in order that the guest might sleep. When the old man heard this he went to his guest and besought him to tell what his errand might be saying, 'Please would you mind telling what it is you wish me to tell you. I may not be found in the morning, so please tell me now'. The king answered, 'For many days I have desired to know what the heart of religion might be. At last one told me of you and said that if I would ask you I should hear the answer. So I have come to ask you and to listen to your answer'. Then the old man told him he should go to the palace in the morning and there he would find that the king's daughter-in-law had given birth to a child. If the king would only speak to the child, saying, 'Oh prince, Oh prince, what is the heart of religion?', the child would answer and tell him all. 'But now you must go to bed and sleep. To-morrow you will not find me', said the old man. When he had seen the guest comfortable in his own bed he went outside. The old man had had no food all day but his wife was well fed and soon fell asleep, unmindful of her husband. Then the tiger came and found the old man who made only a morsel for a hungry tiger. The next morning when she awoke she went to the door to call her husband but as soon as she opened the door the tiger saw her and soon she was made to join her husband in making a good meal.

The guest, weary with his travelling, slept heavily and heard nothing of all this. When he awoke he hunted for the man and his wife, but found only the bones strewn about the mouth of the cave. Then he remembered the words of the old man and his hair rose with fright, so he went at once to the palace. He asked the young child and received this answer, 'If you will go to the head of the village you will find in the home of a family there a pig that has just given birth to some little ones. The weakest among them will give you the answer you seek'. He went and found the pig with her little ones, but one was so weak that the others crowded it away so it could get no milk. The king spoke to this poor, weak, little pig saying, 'Oh little piggie, Oh little piggie, what is the heart of religion?' The little pig answered, 'What shall I tell you? You can see for yourself. We the old man and myself lived on the side of the mountain in a cave. One day a guest came and the man gave him his food to eat and his own bed to sleep in while he slept outside and became the food the tiger sought. Down at the palace the young prince, which has been born, makes them happy. I was selfish and would not divide my food nor would I share my bed. Now as you see I am weak and cannot get near my mother to get milk and must lie here in the dust. That woman has been born a little pig and the man has become the young prince. What you wish to know you have seen and heard from my own lips.'

N. C. Das.

5. The Greedy Bride.

Now there was a man, his wife, and their only son of whom they were very fond. One day they picked out a very lovely girl to be their son's wife and not long afterward the marriage took place and the new bride was brought into their home. One day the new daughter-in-law went to the river to wash boiled rice (this is a kind of rice that is boiled before it is husked). As she was filling her pot with the nicely washed rice, she could not resist the temptation to taste it, and filled her mouth full. Just then her father-in-law appeared and asked, 'Daughter-in-law, where is my son? where has he gone?' Now her mouth was full of rice so she could not answer. Torn between shame at being thus caught and fear as to what would happen because she did not answer her father-in-law she fell as though in a faint to the ground. When the father-in-law saw her lying there limp and silent he became very frightened and was sure an evil spirit had taken possession of her. He went at once in search of the magician who could drive out such evil spirits. Since the magician owed this man quite a sum of money he agreed to undertake to drive out this spirit if the man would pay by releasing him from his debt. So they came together to the bank of the river.

The magician examined her carefully and found that she could not speak because her mouth was so full of rice. He went and brought a kind of poisonous plant (similar to nettle) and beat her well from head to foot with it in order to drive out this evil spirit. As he beat he kept repeating over and over this charm (mantra) to make the spirit respond:

> 'You silly girl, chew, chew,
> Then swallow what you chew,
> Disgraced you shall not be,
> If from my debt I'm free.'

At his order she began to chew and soon her mouth was quite empty, so in a very short time she was fully recovered. When they spoke to her she answered them easily. They were so glad to have their daughter-in-law restored to them that they gladly cancelled the magician's debt.

N. C. DAS.

6. STEADFAST FAITH.

The men of our land believe that if they have faith in anything, no matter what, it will save them. Even an idol of wood, if it is believed to be God and worshipped, will reward him with salvation. Once a Brahman was wandering about in a village when he came upon an elephant driver who had a Halgram[1] tied about his neck as he sat working over the cane. The Brahman asked him without revealing his thought, 'Driver?'. The driver answered, 'My Lord, what is it?' The Brahman said, 'I will give you four annas (eight cents) if you will give me your shell'. The driver answered, 'My Lord, I will. Take it' and gave the shell to the Brahman and received his four annas. The Brahman went home happily, bathed the shell with spices, made a throne for it, and placed it on the throne and began to worship it. Each day he bathed it and worshipped it but at night he dreamed that he was arguing with the shell.

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[1] Halgram—Bassel shell found in the Gandak river and worshipped as an emblem of Viṣṇu.—*Dictionary*.

The shell would say, 'Oh Brahman! why did you take me from the driver and keep me with such care? I did not ask anything from you. You are doing all of your work for naught, for I shall kill your son. Take me and give me back to the elephant driver. He squeezed my neck and cut on my shell but I liked the sound Keh keh, as he cut'. Then the Brahman answered, 'I hoped that you could save me and that is why I took you from under the foot of the elephant driver and brought you here where I could worship you as you deserve, and so you must save me. I will not let you go until you save me'. The shell said, 'I will never save you but will kill your son'. The Brahman said, 'What you do you may do but I will not release you'. Thus by day he worshipped the shell and at night argued with it until his son was taken ill. As the Brahman slept the shell said, 'See I have made your son ill and if you do not take me back I will cause him to die'. Thus a few days later the boy died but the father worshipped as before, and that night his argument continued.

The shell said, 'You must take me back. It was because of me that your son died and so take me back at once or I will cause the death of your wife too'. But the Brahman did not take it back even though his wife became ill. Day by day he worshipped even though at night in his dreams he still quarrelled with it. The shell tried to show him that now that his wife was ill, he should not delay longer in taking him back lest his wife die. The Brahman said, 'I will never take you back. You should not even speak of it to me again'. The shell said, 'Very well then, but do not hope to save your wife'. After a few days of such arguing the wife left and went to join her forefathers and the poor Brahman was left all alone. In spite of all the work about the house he had to do, still the Brahman found time to go to the throne of the shell to worship. Again at night the shell talked with him. The shell said, 'See I have killed your son and now your wife, now will you give me back to the driver. If you do not, I will kill you too'. 'If you wish you may kill me too, but I will not give My Lord into the hands of the driver,' answered the Brahman. A few days later the Brahman himself fell ill, but in spite of his illness he continued to worship. As he grew worse he called several of his fellow Brahmans. He gave them a paper on which he had written, 'I worship the Halgram and when I die, bind it on my breast. Should any one keep it then seven animals, seven men, and seven saints will have to suffer death'. A day or so after that the Brahman died. They fastened the Halgram to his breast as they had been directed to do in the letter. Then as the fire rose to the body the dead Brahman sat up alive. He arose chuckling and then began to laugh. 'You said you would not save me, but now why do you save me? It was because you were afraid of the fire, was'nt it?' said he to the shell. Then the Brahman went to his house and began to worship again and built him a new house and raised another family as he lived to be very old.

It is said, 'If any one worships me I will strike his eldest son, cause the tiger to eat his team of bullocks, set a fire to his granary, and if then he does not leave me, I shall be near to bless and help him whenever he calls upon me'.

N. C. DAS.

7. THE THOUGHTFUL YOUTH.

A young man, who had no father or mother, had a very hard time getting his education, but when he was through he built a tiny cottage for himself right in front of the King's palace. When the house was done he could not find any work even to earn a pice (penny) so that he had nothing for food and clothing. One evening when he was going to his house his mind was troubled and he said, 'Oh, oh, what an unlucky one I am! I cannot even get my salt and yet I am right in front of the King's eyes. If the King wished he could give me a big work, but if not, at least some small thing, so that I might have a handful of rice to eat.' The King, who was out for a walk, heard these words of the troubled youth, and the next day he sent a man to call the boy. When the youth came, the King asked him, 'You are hunting for some dull work to do. For this reason I give it to you. How many leaves fall from this tree daily? Keep an account of them and give me the record each evening. Now go and each evening bring the account to me'. With these words he bade the youth farewell.

The youth went to his house and then returned to sit under the tree, collecting the leaves and counting them. Day by day he gave the record to the King, but the word salary was not mentioned nor did the King say when he would give it. But on the other hand, every one knows the overseers receive from the King and for that reason he always stays under the trees. Also if any one hit another or there was any little trouble they were afraid to tell the King but they went to the overseer. He would then hear both and decide who should be punished and dismissed them. Thus he was busy with judgments most of the time. His earnings too began to increase, so that the youth who could not even buy salt could now sit at a table under the tree and write his accounts.

When the King saw it he said, 'From today you are not to write an account of the leaves which fall. I will give you a different work to do and that is, give me an account of all of the leaves taken from the palm trees in my kingdom each day'. The youth answered, 'Oh! Great King, I am but one man, and how can I travel throughout the whole kingdom each day. Can Your Honour give me some way to do it? Or, have a man appointed in each village and sent to me each day, or I shall not be able to do it'. So the King appointed a man in each village to bring the account to the youth. The youth told them to find out how many leaves fell each day from each householder. If eight leaves then cut sixteen and keep eight and bring in eight. You do not need to keep an account just cut double and you keep half. I will write the record'. So saying he sent each back to his own village. When the leaves came in he counted them and gave the account to the King. On the other hand, the merchants bought the leaves for a pice (one half cent) a piece and carried away great bags of them. In this way the people were getting money and the youth had all the food and clothing he needed. The King saw that this was a hard-working and worthy youth and again promoted him to work in the court. From that day on he was honoured by the King and was always before the eyes of the people. If one can be a good thinker he will be honoured by God and man.

N. C. DAS.

8. WISDOM.

A man who trapped and sold deer for a living went out to the forest and set his trap. The next day he saw that instead of the animal he had expected he had caught a tiger. He turned away to go home when the tiger saw him and said, 'Look! I have had nothing for a long time, let me loose'. The man answered, 'No, I can't free you because if you are hungry you will eat me'. Tiger: 'I say honestly, three times honestly, I will not eat you'. The man then went and loosed the trap. The tiger, as soon as he was loose, said, 'I have missed two meals and I am so hungry I'll eat you'. Hearing this the man was at a loss to know what to do but asked, 'Can a snake eat his benefactor?' Tiger: 'Yes, he may'. But to establish a fact three people must agree, so the man said he would ask two others. He went to a tree and asked, 'May a snake eat his benefactor?' The tree answered, 'Yes, he may eat, because men rest in my shade, they eat my fruit, they cut parts off of me, and leave me half dead. Yes, to eat a man is no evil in my sight'. The tiger heard all this and thought now he could really eat: Now there had been two witnesses to this last word, but three persons must agree before the thing can be done. So they went to the water. He asked the water the same question, and the water answered, 'He may eat. I give men water to drink, to bathe in, and to wash their clothes, and they throw their refuse on me. So for such ingratitude I see no need of saving them'. Then the tiger said, 'Now two have said that I was right, how much longer must I wait?' Then the man said, 'Wait, we must ask one more, if he says the same then you may eat'. As they talked a jackal came along. So they asked him, 'Can a benefited one eat his benefactor?' The jackal said, 'But who is it that has assisted and who is the snake who desires to eat? How can I tell unless I know more about it?' The man began to explain, 'I set a trap for a deer, but this king fell into it. He said three times truly he would not eat me if I loosed him but as soon as I let him loose he said he would eat me'. The jackal asked, 'Now, how did you set this trap and how did the king get into it, tell me that so I may give my answer'. So the man set the trap and the tiger put his foot in to show how he got caught. Then the jackal told the man, 'Now he can't get away, beat him'. The man saw his chance and killed the tiger and saved himself.

N. C. DAS.

9. THE PROUD ELEPHANT.

The small birds used to build their nests in the reeds that grew on the river bank. But an elephant used to come there to bathe in the stream and he broke down the reeds and destroyed many nests with eggs or young in them. The birds decided to ask what could be done to save the nests and their young ones. They went to the horsefly who told them that there was a kind of crow who could help. They found the crow and told him their trouble, but he said he needed a frog to help. They found the frog and he agreed. When the elephant came, they all watched him bathe, and when he came to the bank the frog jumped into his ear, the crow came and pecked him so hard the blood came, and the fly went and infected the place until it became a big sore which caused the elephant much trouble.

N. C. DAS.

10. YAMA THE GOD OF DEATH—WHY MEN DIE.

In the beginning Brahma created man and made him perfect. That is to say there was no weakness or imperfection, so there could be no death. In this way time went on for ages. Yama the king of death waited for someone to die so that he could bring him into his kingdom to dwell. But because man had been created to live for ever there were no deaths. Yama, weary with waiting, sent two diseases into the world to destroy men, but they returned very much ashamed saying that they could not get near men, much less attack them.

As time went on Brahma continued to create until the whole earth was so full that it could hardly bear the burden of them all. Yet no one died and Yama grew impatient. The words of diseases made Yama so angry that he mounted a water-buffalo and went in search of Brahma. Brahma, when he saw the guest coming, made great haste to receive him with all honour. Yama, when he met Brahma, seized him and began to beat him about the head with a rod. Brahma was so surprised that instead of receiving the guest ran inside and closed the door. But Yama followed and grabbed him saying, 'What kind of men are you creating? Is this the work of your hands? Not one man dies and sickness has no effect upon them. God has made me to be king over dead men but not one ever comes to my city. There is no hope that any will ever come. I shall take you instead of man and you shall live there'.

Brahma then in great fear replied, 'If you take me then who will create men for the earth? It is my work to create men. But if you will release me I will create men with some weakness, so that they may come to your city to dwell'. So from that day men were so created that they could die. Those who had been created with eternal life became gods. Yama returned to his realm and to this day reigns over his kingdom in happiness.

T. C. Handique.

11. Faithful Worship.

Once there was a Brahman who made a journey to a distant land, and on the way he became very hungry. He was so hungry he did not know how to stand it, so he looked from side to side hoping to see if he could find something to eat. Then he saw a seral garden but he could see no one near. He was so hungry that his stomach hurt, but what should he do; he would pay for what he took, or it would be stealing and a sin. So he entered the garden, sought out a good ripe seral, picked it, pulling back the leaf he placed on it one anna (two cents), ate half of the fruit, and placed the other in his bag to eat on the way. Soon after this he saw some men coming toward him; when the man who followed him saw them he called out, 'Hey you men! this Brahman has eaten one part of a piece of cow's flesh and the rest he has in his bag and the blood is dripping as he goes'. When the men heard this they began to cough and spit, but when the Brahman heard it he said, 'Shree Krishna! Shree Krishna!' and began to berate them. The men told him to turn his bag upside down and when all the men said the same he did tip his bag upside down, and there was a piece of cow's flesh. The men began to abuse the greedy Brahman. The Brahman when he saw it was so ashamed that he went off down the road wailing and weeping. When the weeping let up, the man said to the Brahman, 'Lord, whose days are these can you tell? Can you tell what days these are? These are (Koli's) Satan's days. I am Satan. During my time you do not take a seral, and leave an anna (two cents); you break the plant as much as you can and put as much fruit as you can in your bag, eat all you can and destroy all the rest. You did not do this and so earned merit; and that is why I did as I did. You threw your bag away and I have brought it. It is on your shoulder and your seral is there as you left it'. Then the Brahman said, 'Whatever you do or say I can do no evil'. Satan and bad men may give shame to a man who does no evil, they put thorns in the path of right, but if that man has steadfast faith in God then his enemies will at last come to shame.

N. C. DAS.

12. THE QUEEN'S JEWEL BOX.

One day when we were visiting the ruins of the King of Assam's palace we were told of all the greatness of the king, the beauty of his queens, as well as the grandeur of the palace in those days. Just before leaving I stood looking down at the reflections in a small tank about forty by fifty feet which was probably half full of dirty muddy water. Now I would have called it a big mud hole but the attendant told me that this had been the private bathing tank of the favourite queen. Then he said, 'You know that when the Burmese came up to fight with the Assamese they wished to take possession of this place because there was supposed to be much gold buried in different places in these grounds. When the King of Assam feared that he would not be able to hold out much longer he sent his queens out by another way to a village where they would be kept in safety. But the favourite queen feared that she might be killed for her jewels if she wore them, so she put them all in her box and threw them into this tank. Now during the first week of new moon that box can be seen floating on the surface of the water but there is a small light which burns on the top of this box. Many have tried to get it but always when they go into the water it disappears and cannot be found.'

I thought this was a very good story for a guide to tell, but to my surprise I found that it was one that was well known. Several years later when I was working in this district with my women I spoke of the old ruins as we sat talking in the evening and they told me this same story except that the box had a large jewel on top which gave forth this light.

ESTHER DAS.

13. The Boy Catcher.

This seems to be a folk story in the making but I cannot be sure about that. The story has not yet taken shape or if it has, the variations were too pronounced for me to recognize the similarities. It seems to refer back to the time when the offering of human sacrifice was common but it is told as a custom practised in very recent times. I took it to be a story to restrain children from playing about after dark but I may be mistaken about it.

It was told to me as we watched the last light of a young moon on a hot July night. The smaller children had been playing and catching fireflies as I talked with the older ones. Suddenly we heard the cry of a jackal and one of the older children said, 'The jackal is weeping and searching for the dead'. This seemed to frighten the little ones and they all crowded up close to us on the steps. I asked the girls to tell good stories and not frighten the children. But several answered at once saying, 'But they should be afraid of jackals', to which I had to agree though I did not say so.

When the children had been put to bed one of the older girls, who as a nurse now, had been a teacher, told this story which had been brought to her mind by the incident—'The Boy Catcher'.

There really are 'boy catchers' near Sadyia. They try to catch the children who stray away from the others in play. Or if they find a child playing all alone, they will try to coax him to go with them to a lonely place where they may catch him. They even offer sweets to get the boys to come closer to them. They will catch girls also but must have boys to offer as the sacrifice to the river goddess and the boys must be between 10 and 14 years old. They seem to make an especial effort toward the close of the day to lure the children away from home as it seems that the sacrifice must be made at night. After the sacrifice is made they take the head and hands and place them at the base of the pillars of the new bridge. If they offer a child for each pillar and place the head and hands at the base then the bridge will be able to stand during the flood waters in the spring when the rains and the melting snow cause the streams to surge and roar and show their anger. Only a bridge thus built will be able to stand against the anger of the river.

The bridges do have a hard time standing the strain of the flood waters and most of them are swept down the river at this time. This girl says she and her brother were actually chased by these 'boy catchers' one evening and that their parents saw the man run after them but could not recognize him.

Priscilla Symon.

14. The Brave Billy Goat.

Once upon a time a billy goat was feeding in a field and slowly it became evening time, but the poor fellow did not notice it until suddenly it was quite dark. When it was dark the poor thing could think of nothing else to do, so he climbed upon a white anthill and closing his eyes settled himself to chew his cud. After some time a terrible tiger came out and saw the goat lying there. The tiger, seeing the goat, decided that now he would kill him and have a good meal. Just then the goat smelled the tiger and opened his eyes and found that the tiger was so close that there was no escape for him, but even so the goat was not frightened. Getting up, he gravely shook his head and spoke to the tiger angrily, saying, 'Come, come, let us get together for destruction. If I do not get to eat the red beast I will destroy the forest'.

When the tiger heard this he got so frightened that he ran away as fast as he could.

A jackal saw the tiger coming as fast as he could and he called out asking, 'Why are you running so fast?'

The tiger paid no attention but the jackal called again louder. The tiger decided that he should tell the jackal what had happened. When the jackal heard it all, he laughed as loud as he could and asked why he was so frightened. 'Come, show him to me and I will kill and eat him.'

Even though the tiger found it hard to believe this, still he decided to take the jackal and show him. After going a little way the tiger began to tremble with fright and refused to go any farther. The jackal, seeing the tiger's fear, said, 'I have a plan'.

So he went off to get a strong vine, one end of which he tied about the tiger's body and the other about himself. In this way they crept along until they could see the goat. The billy goat showed no sign of fear but raised his head, and said, 'Oh, you went off to get another one, did you? Well, that is good. Bring him here'.

How could the tiger stay to hear any more when he was already paralyzed with fear? So he turned and ran with all his might. The jackal, who was tied to him, ran too, but how long could a jackal keep up with a tiger? He soon became exhausted but there was no escape, so he gritted his teeth and died.

When the tiger looked around, he saw the jackal's teeth, and said, 'Here I run with fright and you just grin and laugh. All right, get away from me'. So he bit the vine in two.

Then thought the tiger, 'I wonder where he will go and what he will do?'

So he looked to see, but the jackal did not move and the tiger saw that he was not laughing but that he was saying good-bye to life.

T. C. Handique.

15. How a Clever Boy used the Truth.

Once there lived an old man and his wife in a village. They had a pair of children. The girl had been given in marriage to a man of that village and the boy herded the cows. One day when the boy saw his brother-in-law coming to their house he began to think, 'If my sister comes home too then I will not get any fish to eat. Now if I can by any means send him back home then should there be fish I shall have gained'. As he was thinking his brother-in-law came near and asked if his father and mother were at home. 'Mother is gone to the sea to get precious stones and father has gone to get the lower earth and bring it up on top,' answered the boy. The brother-in-law, half dead with hunger and thirst, hearing this turned around and went back home.

In the evening the mother asked her son if he had seen his brother-in-law. He said that he had seen his brother who had asked about his parents-in-law. But when he had been told where they were he had gone back to his own house. The father, seeing that their son had deceived them, gave him a good beating and drove him out of the house. When night came he was so hungry he could find no peace, so he decided to steal some food. When everything was quiet at night he went to a cook-house to steal some food. Searching around for food he came upon an old broken drum which he began to beat. At once the owner of the house awoke, came out, found him, and bound him securely. The next morning he took his prisoner and started for the King's palace where the trial would be held.

On the way they saw a farmer plowing in a field. Just at that moment one of the bullocks pulled his head from the yoke and ran off. The plowman seeing his bullock running in their direction called out, 'See, this bullock is very bad. Can you not beat him or stop him for me?' The boy at once struck the bullock with the stick he had in his hand and the animal fell over dead. Then the plowman became very angry and he too would go to complain before the King that his bullock had been killed.

Next they came to a market place. The boy said, 'I am so hungry. I would like just one pice worth of bananas to eat'. So they took him and went to the woman who sold bananas. She said, 'Son, give a pice and I'll give you three bananas. Then strike the chest and go'. The boy gave the pice, took the bananas, ate them, and then struck her on the chest. The woman gave him a good tongue lashing, but, not satisfied, said that she too would go and witness against him before the King.

When they came into the presence of the King each one began to make his complaints known. The King said, 'Is this so? Did you do this?' The boy answered, 'Lord of Heaven, he told me to beat him so I did strike the bullock; the woman also told me to strike, so what is wrong in obeying them? This first man calls me a thief, that too is absolutely false. What man would beat a drum when he went to steal. Ask them if my words are true or false, and when you have proof, give me the punishment I deserve'. When the King asked he found proof that all the boy said was true. The King told his minister that the boy was very clever as all of his words were sharp. Thus the King cleared the boy, gave his enemies a good scolding, and dismissed them.

Later when the King and his minister were alone together the boy came to them with a great big cooking pot. The King asked him what he wanted. The boy answered, 'Lord of Heaven, you have said all my words are trustworthy, so I have brought this cooking pot to be filled with ten thousand rupees. Now will you give me the rupees?' When the King heard this he was very much surprised and asked his minister what to do. The minister said, 'Give him the rupees'. The boy took the money and went his way. Soon he met the daughter of the minister and called out, 'To the one who gives me a good meal of rice I will give all of my money'. A friend of the girl heard this and told her she had better feed the boy and get all of the money. The minister's daughter hearing this called the boy and dished out the rice. However, he wished to take a bath before eating, so she brought the water for him. Then he said, 'If I give you so many rupees you should wash my body for me'. After the bath he said, 'For all this money you should be willing to feed the rice to me'. This she did and when he had finished she brought the tamal-pan (betelnut). After he had rested he returned to the King and said, 'Who would give a man a bath, feed him his rice, and then bring him the tamal-pan to chew?' The King answered, 'No one but a wife would do such a thing'. 'Then from today I am the son-in-law of the minister. Today his daughter has bathed me, fed me rice, and then brought me tamal-pan to chew,' cried the boy with joy. The minister was very angry but the King explained that the boy was so very clever that he would make a good son. Then the minister gave his daughter and the King himself gave them the sacred book. They lived happily after that.

T. C. HANDIQUE.

16. THE STORY OF THE MERCHANT.

Once there was a merchant. His wife died leaving a pair of children (a boy and a girl). Fearing that these children would be uncared for the merchant decided to marry again. But the children instead of being cared for got a basketful (bushel) of trouble. The step-mother felt toward them as toward a cinder in the eye or a toothache.

One day the merchant before going on a journey to buy goods called his wife and said, 'I go on a business trip and while I am gone care for the pair of orphan children as you would care for me. As for eating, sitting, clothing, speaking, in a word, in nothing give them trouble'. The wife let the tears roll down her cheeks (falsely) as she said, 'That too will I do and they shall not have the least trouble. Even though they beat me I will worship them'. The merchant after this talk with his wife went away on the trip.

After her husband had gone the step-mother began to abuse the pair of children. She would not let them have anything but the water left from bleaching the ashes and rice while she ate fish, turtle, fern greens, and arum stalks made into a delicious curry. As for clothing she wore fine Chinese silk, white Assamese silk, and the golden silk (mogha) while she dressed the children in coarse, torn, dirty pieces of old cotton cloth. They cleaned and brought water while she cooked and ate and sat with her feet off the floor like a queen all day long. Besides for even the smallest word she scolded them and cursed them, and hunted for an excuse to kick them. Will a man stand so much abuse? The children grew thin and dried-looking.

After many days the merchant returned from his trip. He brought several kinds of cloth for each child besides several other nice things, but when he saw their condition tears came to his eyes. Without a word of questioning he took his wife by the hair, dragged her out, and said, 'Ha! how could the children be so thin and bad if they had not a fever or an illness? Tell the truth or I will cut you in two pieces. You have abused them'. The wife was so frightened that she drew a great sigh. The merchant did not let her go but asked, 'You are so happy. How many times in a day did you eat? Tell the truth or I will not let you go even if it thunders'. She shrank from him in fear and said,

'How much sobbing and weeping
Come in the noonday word
With the child comes the tears,
These are with you
I cook and serve trembling,
I take and weave thus,
Three times I swear, Lord
Three handfuls of wet rice ground.
And if I ate more, Lord
I swear by your head.'

When he heard this the merchant was very angry and said, 'If you ate so much and the children ate so much then you will be eating my head'. So saying he cut off her nose and her ears and put her out of the house. From then on the merchant and his pair of children began to live happily.

'My clothing was black with dirt and I went home,
True true true.
The key-word cuts the skin
When cut and open wipe it.
I arrived at my own house.'

M. M. Bordaloi.

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17. How to provide for Old Age.

Once there was an old couple living in a village. They had no son or daughter. Now in their old age they had no one to earn for them so the old man began to think of some clever plan by which he could earn some money. Finally the old man asked his wife, 'How many rupees have you? Give them to me and I will go out to get some more'. The old lady, hearing that he was going out to find wealth, gave him twenty rupees. The old man went and bought a poor old horse with ten rupees and fed the other ten together with some grain to it. As he came along the road towards home leading his horse he met a band of robbers. The robbers took the old horse and, since the old man could not be separated from it, the old man too.

The next morning the old man went out to his friend the horse and began to knock apart the manure with a stick. There to the astonishment of the robbers he found ten silver rupees. The robbers said, 'If we could only get this horse we would soon become rich'. So they told the old man if he would let them have the horse they would let him go. But the old man told them that he could not give them the horse because he could not part with it. After much bargaining the robbers offered many rupees and the old man was persuaded to part with the horse for the money.

The next day they went out and examined the manure but did not find a pice (copper). So they decided that they had been deceived. Then they went in search of the old man and on the second day came to his village. The old man having sold his horse went his way and met a man with two rabbits. He bought the rabbits and took them home. One he tied near his wife and one near himself. From time to time he loosened them and let them run between himself and his wife who was in the cook-house.

When the robbers came to his home he said that they must eat and take a little rest. Then he told the rabbit to go and ask mother if the food was ready, as he set it free. Since there was no other way of escape it ran to the cook-house where the old woman tied it and let her's loose to run out to her husband. When he saw it he took it and told the robbers that the rabbit had reported that the food was ready. After they had eaten the robbers asked for the rabbit so they could send word to their wives to have the food ready. The old man made many objections but at last in exchange for many rupees let the robbers have the rabbits.

When the robbers were nearing home they decided to send the rabbits ahead to tell the women to have rice ready for them. So after giving the proper instructions they set the rabbits loose. They being wild rabbits went immediately to their own places in the forest. When the robbers reached home they asked for food but the rice had not yet been placed upon the fire. They got very angry because they were so hungry their stomachs burned. Then they asked, 'Did you not receive word from the rabbits to have food ready for us?' The wives said that had they known they were coming they would most certainly have had the food ready but they had not seen any rabbits. Then they understood the old man's scheme and promised to have revenge on him.

The old man kept two sticks in his house and told his wife when he struck her with one she was to fall down, roll back her eyes, and give the appearance of being dead. But that when he struck her with the other one she was to come back to life, otherwise there was no salvation for them. So when the robbers came he went out and began to tell about his two sticks. To prove it he struck the old woman and she fell down and made her face look like a dead person. Then he took the other stick and struck her and she rose up before their eyes and went to prepare the food and serve it as before.

They became so interested in the two sticks they forgot their duty and began to bargain for them. As the robbers offered many rupees the sticks were finally given. The robbers went home and with the one stick beat their wives until they fell down dead and then went off on a two or three days' trip. When they got back they found that the dead women smelled bad. They took the other stick and began to beat them but they only smelled worse—but how could you get dead women to get up and cook. Now they knew the old man to be a mischief-maker and decided to bind him and burn him alive. So they brought him to the edge of the forest and tied him to a tree while they went to gather wood. Soon after they left a cowherd boy came by on his way home with his cows and saw the man. He asked; 'Big brother, who tied you to that tree and why did they bind you?' The old man answered, 'Son, a man has brought me here to marry me to a girl of the village. I am an old man and what should I do with a young girl? I objected very strongly but they would not hear my words. If any one will let me loose I will give him the girl'. As soon as the boy heard this he said he would untie him if he would let him marry the girl. The boy untied the old man and in simple faith let himself be tied to the tree in his stead. The old man after tying the boy went safely back to his house.

It was evening when the robbers came back and found the boy instead of the old man tied to the tree. They were so angry that they wanted to throw him into the fire at once and burn him. But then they began talking among themselves saying that the old man was very clever. He might be able to kill them all so they had better not give him any more trouble but leave the place at once. So they went to their houses and took everything and went far away. The old man by his clever tricks had gotten enough money so his last days were passed in comfort and happiness.

MELLING SYMON.

18. THE BRAHMAN FROM LOTKON.

A very poor Brahman lived in the country of Lotkon. His wife had a very sharp tongue. She was always scolding her husband because he did not bring in a lot of money. One day he felt very sorry because of the scolding. He thought, 'I shall leave my house. If I am not able to bring back some silver I shall not return'. So he left the house.

He walked along the way until noon without finding any food or water and his stomach was empty and he began to feel faint. Then he saw at the side of the road a sweet meats shop and went over to it. The shopkeeper had gone to eat his noon meal and left his eight-year-old son in charge, and he too was dozing in the corner. When the Brahman came and stood near the sweets the boy said, 'What do you want? What is your name?' The Brahman answered, 'I came to get some sweets to eat. My name is Bee'. As he took a few pieces of the sweets and put them into his mouth the boy called his father saying, 'Father, father, a Bee is eating the sweets'. The father was just dozing off and feeling annoyed answered in a daze, 'If a Bee eats the sweets let him, and do not keep annoying me'. The Brahman kept on eating until the boy could stand it no more and shouted, 'Father, Bee is eating all the sweets'. This time the father sighed saying, 'If he eats all of them let him, but do not keep pestering me'. When the boy heard this he decided to go in and explain it all to his father. The Brahman saw that now he had not only the sweets but the money box as well and he opened it, took out forty rupees in silver, and ran off. The boy shook his father and explained the whole thing, so he came out and found his sweets all gone. Then he got very angry at the boy but the boy answered, 'Did I not time after time tell you saying, "Bee is eating all the sweets", and you said "let him"'. 'But you said "a Bee is eating". Why did you not say it was a man?' asked the father. 'But, 'He said his name was Bee,' said the boy. Then the father asked which way he went and got on his horse to chase him. The Brahman, having quickly finished the sweets while walking rapidly down the road, felt tired and sat down under a tree by the side of the road to rest, when suddenly from the jungle a hog came out toward the Brahman grunting. The Brahman started to hide behind the tree but the hog circled the tree too. Thus they ran around the tree until the Brahman jumped and grabbed the hog's tail. As he held tight to the tail and ran, the rupees came out one at a time and began to sow themselves around the foot of the tree. But the Brahman did not dare to let go the tail lest the hog should gnash him.

On the other hand, the shopkeeper on his horse came by and saw this man hanging to the hog's tail and running around a tree. Then he stopped his horse, got off, and went over to the man saying, 'Big brother, why do you hang to this hog's tail and chase him about like this?' The Brahman answered, 'I have little time to answer you. Do you not see the rupees on the ground?' He answered, 'I see them'. 'When I chase the hog around this way he drops those rupees so that is why I run him'. The shopkeeper thought he had lost many rupees this day and if he could only make a handful in this way it would not be so bad. So he said to the Brahman, 'Big brother, will you let me run him around a few times? I too have fallen into great difficulties. If I run the hog around a few times and get a few rupees it will help a great deal. An unusual thief has today deceived me and stolen many rupees'. The Brahman said, 'You have received much trouble, if I help you it will clear me. All right, run him'. As he said this, still running, he let the shopkeeper grab and as soon as he had him, the Brahman let go and began quickly to pick up the silver about the tree. When he had gathered all he mounted the shopkeeper's horse and rode off. The shopkeeper, unable to let go the tail, kept on running because he now saw that if he let go the hog would kill him.

The Brahman on the horse rode a long way and at night stopped as a guest in a house by the road. After having a good meal he went to bed and before daylight he got up and put ten rupees in the hay in front of his horse and then went back to bed. When morning came the Brahman got up and with his host went out to see his horse. When he shook the grass in front of the horse ten rupees fell out. The host was astonished at this. The Brahman told him, 'This horse eats his grass but always in what is left I find ten rupees and thus he supports me'. When he heard this the host felt greedy. He began at once to try in every way to buy the horse. He offered the Brahman six hundred rupees and was refused as he could not part with his horse but then he offered still more. At last for six hundred and fifty rupees and his own horse to boot he succeeded in buying the horse.

The Brahman then hastily tied the money up in a bundle and got on the other horse and rode away. He rode along the same road he had come and saw that the shopkeeper was still hanging to the hog's tail and running around the tree. When the shopkeeper saw him he called, 'You have deceived me, there is no silver and I keep running about hanging to this hog's tail until I die'. The Brahman said, 'Big brother, I did not deceive you. If you will listen to my words and go around one hundred more times you will find one hundred rupees'. The Brahman saw that the hog was getting weak and probably after one hundred more turns he would fall over and die. Then he struck his horse and rode off. The shopkeeper took courage and went on for a little when the hog fell down dead. Then the shopkeeper thought 'I am saved at last' and went off home. When the Brahman got home he gave the money to his wife saying, 'Is this not silver ?' When she saw the silver she forgot all her scolding and treated him kindly.

N. C. DAS.

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19. THE FROG AND THE SNAKE.

One day a frog went in search of food and when he returned he jumped right in front of a snake. The snake caught him. The frog felt his last day had come so began to pray to the Creator, 'Save me, save me'. The Creator came and the frog began his pleading, 'Save me out of this mouth of death'. The snake, seeing the Creator, also began to pray, 'I have fasted for two days; now that I have the food, do not let me be cheated out of it'.

Hearing both prayers, the Creator said to the frog, 'Lie still and die', and to the snake, 'Yes, if you lose it you'll not get it again'. The frog did as he was told and did not move. The snake thinking he was dead, and being tired from the struggle, put him out of his mouth and looked about. The frog took a chance and jumped away. The snake chased him but could not catch him. The snake lost the food out of his mouth, and the frog was saved from the jaws of death.

N. C. DAS.

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20. UNITY (THE TIGER AND THE FROG).

A long time ago there was a whole clan of frogs in a pond. They went in search of food on land as well as in the water. One day one of them went in search of food on the land where he met a tiger, the king of the forest. The king of the forest saw the frog and began to laugh as he said, 'Hallo Mr. Frog, how far do you think you can go jumping like that?' The frog said, 'O king of the forest, I can go as far as you can, and even if you run you could not keep up with me'. 'Well!' said the king of the forest, 'if you can go faster than I then I will be your slave for a month'. 'All right, come prepared day after tomorrow and we shall have a race to see who can go faster', said the frog. The tiger said he would be there and went off in the forest.

The frog went at once to call his clan to discuss how they might win in this race with the tiger. After consultation they decided that they would place one at such a distance as the tiger would be able to jump. Then as the tiger at each jump would call out, 'Oh frog', the frog in front would answer 'Yes', so that the tiger would think the frog was ahead of him.

On the day set, the tiger appeared and each frog was in his place. Soon they were off with an even start. The tiger after a couple of jumps called out, 'Oh frog'! and the answer came back from a little ahead, 'Yes'. The tiger was greatly surprised to find that the frog was in front of him. He thought to himself, 'How can this be, I ran so far and so fast and that frog is still a bit ahead of me?' Then he ran again taking great leaps each time and again called out, 'Oh frog!' Again the frog just in front answered, 'Oh'. Each time when the tiger called out the answer came back from in front of him. He was astonished and had to admit that he could not keep up with the frog. So the tiger became their slave for one month. Thus it is that today for one month out of each year the tiger is seen feeding on the edge of a pond. By their united strength the frogs were able to keep the tiger as their slave for a month.

N. C. DAS.

21. THE CAUSES OF EARTHQUAKES.

A great big cobra snake lives under our great flat earth. This snake holds the world on his head. When the men of the earth become disobedient, sinful, and wicked it becomes very heavy and the snake to relieve the burden shakes his head and the world trembles and throws down the houses and even breaks open the ground sometimes. Then the sinful men are killed and the world is lighter again.

The world is hung by ropes from the four corners and sometimes the squirrels playing on these ropes chew at them until their sharp teeth cut through and that lets one corner fall and causes the earthquake.

The earth rests on the back of a great elephant and he does not mind the weight at all. But when a mouse comes near him he moves quickly to get out of the way and this makes the earth tremble until it breaks open and water comes out and sometimes many men die. Only the wicked ones die in the earthquake.

JAUNAKI SINGH.

22. IN WHOM SHALL WE HAVE FAITH?

A man once had a piece of land on the edge of a forest. He cultivated it very carefully and planted in it rice. But when the rice began to ripen a wild boar came and started to eat it. The owner of the field took his spear and went out to see what was destroying his fine crop when he saw the wild boar. He struck him with the spear but the boar ran to a nearby tree and scratched himself a while and then ran off into the forest. Each day the boar came and each time the farmer speared him he ran to this tree and after scratching his wound was healed. Then the man saw that this tree had great power so he cut it down and carried it away. The next time the boar came to eat, the farmer speared him and again he ran to the tree but even the scratching on the stump healed his wound and he returned to the forest. Finally, the farmer became angry and dug up the stump and threw it away too. This time he would get the boar. So when the boar came he threw the spear very hard and again the boar ran to the tree but the could not find it. Then he scratched himself on another tree but it did him no good and he died of his wound.

This is the meaning of the story. As long as we keep our faith in the Living God we are saved from all harm and danger. Just as the boar scratched himself against the wrong tree and lost his life so we will lose our lives if we do not find the True God. One who is himself weak cannot save others.

N. C. DAS.

23. A BRAHMAN AND HIS DAUGHTER-IN-LAW.

In a village in a little house surrounded by a small garden lived a Brahman. He was a great miser and would not spend even the smallest sum of money. So his wife was forced to fast until she sickened and died, but he remained firm. He was always trying to add to his store of wealth. But his daughter-in-law was just the opposite. Although he could not bear to give a crumb to a hungry beggar she was generous. She used to fill her water-pot with rice and give it out along the way as she went to the stream to get water.

Now a fisherman came and built a house near that of the Brahman's. Every day he went out with his net to catch fish. In the evening he saved out those he needed for himself and took the rest to the market place where he sold them and bought such other things as would make him a nice meal. The Brahman would try to satisfy his hunger by eating a small amount of cold left-over rice with a bit of salt and some peppers rather than use a bit of his precious store. The daughter-in-law's keen eyes observed the different ways of the two men.

One day as she was going to get water she saw a dead cow surrounded by vultures. But the vultures only sat and looked at the animal. When they saw her they called to her saying, 'Daughter, will you drag the cow over this way? It is lying on the nobleman's land and we dare not eat it there'. She answered, 'How could I move such a big cow from that place?' The vultures said, 'We will add our blessing and you will be able'. Then she tried and was able to drag the cow so that it did not rest on the nobleman's land. The vultures in their joy said, 'You may have any power you wish. Choose what it shall be'. Then she told them, 'I desire to see how a man's spirit leaves his body when he dies'. 'Had you chosen anything else it would have been better for you. Since this is your desire you may have it but you must be very careful. If you tell this before anyone then you will die'. So the vultures turned to their eating and the girl after taking her bath took her water-pot and returned home.

Not long after this the Brahman died and she was very anxious to see how his spirit left his body. She watched very closely but what she saw made her very angry. The spirit left the body and then returned slapping the face, kicking and turning the body from side to side, abusing it and saying, 'In all this time that I have lived with you, you never gave me one good meal to eat. You never gave me a good garment to wear but always made me suffer. This is the way you bid me farewell, now I leave you'. Several times it returned and slapped and beat the body. The girl became so angry that she could no longer endure the sight and came away. She not only did not weep but showed no signs of sorrow at the death of her father-in-law. The neighbours were very much surprised and called her a very hard-hearted daughter-in-law.

A few months later the fisherman died. The girl was so curious and eager to see how his spirit left his body that she went to watch. As she watched the spirit left the body but clung to his neck, sobbing and crying as it said, 'You were so good to me and I was so happy. You always fed and clothed me so nicely. Not even for one day did you give me trouble. Now I must go and you will stay. How hard you worked to keep me happy and feed me well I shall never forget it'. In this way the spirit came back six or seven times to cling to his neck and kiss him in fond farewell. The girl fell to weeping bitterly as she saw all this.

The neighbours began to talk saying to one another, 'When the fisherman dies why should she weep? When her father-in-law died she did not show the least sign of sorrow. It must be that there was something between them'. Because of these doubts they called everyone in the village and began to ask her before them all, 'What have you to say for yourself?' She answered, 'I have nothing to answer'. 'Why did you not cry when the Brahman died? If you did not weep then why should you weep when this fisherman dies?' 'I cannot tell you', she said, 'If I tell I will die'. This made them angry and they said, 'Do not think you can frighten us and thus save yourself. You must tell'. She asked them to prepare for her funeral and she would tell. Then she began to tell how because of the gift given by the vultures she was able to see how the spirit left the body of her father-in-law and how it left that of the fisherman. Just as she finished telling how it was, she fell over dead. Then the neighbours believed and performed the funeral rites according to the custom.

When the vultures came to know of this they came in great crowds and began pouring water upon her so that she came back to life. The vultures told her, 'You must not leave this place until someone comes and formally marries you', and then flew away.

Some time later a man passing through the place saw the Brahman's daughter-in-law sitting there and asked, 'Are you not going home?' 'Unless someone comes and takes me in regular marriage I will not go,' she answered. The man went at once to her husband and told him that his wife was sitting in the burial ground. He went at once to bring her home but she answered him in the same way. Her husband immediately went home and began to send out the betelnut and fresh leaf (the customary invitation to a wedding) to all his friends. In a short time he had completed the arrangements, married her and took her home.

One day not long after her marriage she saw her father-in-law in a dream. He begged her to give him a storehouse of rice. He told her that there were three storehouses for rice in the house of death but they all contained the black paddy (a kind of rice which Brahmans do not eat). The meaning of this was, that during his lifetime there was a festival of the eleventh day of the moon. As the Brahman sat peeling a banana ready to eat it, a beggar came along hoping to get something to eat. The poor hungry beggar asked for something from him and he ate the banana and threw the peel to the beggar saying, 'Here eat this'. The beggar was so hungry that he took the peel to the river, washed it off and began to chew off the inside, took a drink of water, and went his way. For this reason the Brahman found only the food which he could not eat when he got to the house of death. In his agony he remembered his daughter-in-law and appealed to her. She felt so sorry for him that the next day she sacrificed a storehouse of grain in the name of her father-in-law. So from that day the Brahman had food and did not appear in dreams any more.

There is an Assamese saying that,

'A gift destroys distress,
Bathing destroys sin,
Give one measure of money and
Receive a hundred-fold.
There are no gifts in the house of death
You receive just what you have given.'

N. C. Das.

24. What does a Name mean?

There used to be a boy in a village who, no matter what work he was given, would do it very well and without a word of objection. As a result the people gave him the name Lotikai. So that even when he became a man the name Lotikai remained with him.

One day he decided that he would not remain in a village where everyone called him Lotikai but would go where no one knew his name. He soon left the village behind and walked for some time until he saw a strange tree by the side of the road. As he stood looking at it a man came along and he asked him, 'I say, brother, what tree is this?' 'They call this the undying tree,' he answered. 'But,' said Lotikai, 'how is that? It is called the undying tree but see it is dying'. This puzzled him so much that he was still thinking of it when he came to a place where the water came gushing out of the ground. Then he saw a man and asked him, 'What is this that the water comes gushing out like that?' 'Why? Don't you know?' he asked, 'this is called an ooze'. This troubled him even more that it should be called an ooze when it came gushing up and out. 'What a strange name to give it,' he thought. He stopped the next man he met and asked him what his name was, to which the man answered, 'My name is Dhonai'. 'Then,' said Lotikai, 'you must be very rich'. But the man answered sadly, 'No, my lord, to show you how poor I am let me tell you that I eat one meal and one I do not eat'.

This puzzled him still more so that he kept repeating to himself, 'The undying dies, the ooze gushes, the rich man has not enough to eat. These names are absolutely the opposite to what the things really are'. Then he met an old woman with a basket on her hip. So he asked her, 'Mother, where are you going?' 'Son, I go to beg for food. Begging is the staff of my life. If I do not beg I must die,' she said. Now with these cases all before him he began to weave them into verse:

'The undying dies,
The ooze gushes,
The poor man is Dhonai,
The daughter of Lakhmi[1]
With her basket goes abegging,
But where do I Lotikai go?'

Now that he began to understand that the name did not mean what the person was like but just the opposite he decided to return to his own village. Now the name Lotikai (vinelike) was no longer ugly to him and he did not mind hearing the people call him that.

N. C. DAS.

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25. THE TALE-BEARER.

This good man worked very hard to support his mother, his wife, and children. Every day he walked seven miles to his work. He worked on a farm where they cultivated many different kinds of grains and fruits. He used to bring some of the seeds home and plant them in his own garden. So that together with his salary he had his grain, so he became quite wealthy.

One day a man came to their home while he was away and began to talk with the mother saying, 'Mother, you should do something about your son. He has a very bad smelling breath. This is a sign of a very bad illness which, if not cured, may kill him'. On the other hand, he also spoke to the son saying, 'Brother, do you know that nowadays your mother has a very bad disposition and I am afraid of her? If she gets a chance in the evening while she is sitting in the cook-house she will say, "Let me see your face" and will eat that person alive'.

The doubt which this evil man had put into the mind of the old lady about her son worried her so that she wished to go to him to see for herself. He had also poisoned the mind of the son so that he feared his mother. The mother's love overcame her so that she could not wait for her son's return. She took her cane and started on the long walk, resting from time to time under a tree by the way. At last she arrived just at evening time. She went at once to the cook-house to bathe and massage her tired feet. The son, coming in from his work, also went to the cook-house to wash his feet. The mother was so eager to see if her son really did have a bad breath said, 'Son let me see your face'. She put her hands around his neck and drew him down so that she might smell his breath. But because of the words of the tale-bearer the sight of his mother's face with her mouth slightly opened in her eagerness to smell his breath frightened him. 'Maybe it is really true then that she will eat me,' thought he. Crying out 'Oh! My!! she will eat me' he struck her such a blow that the old lady, weak and tired from her long walk, fell dead at his feet. He had struck with all the force of one afraid of his life. Then he looked at her face and realized what he had done. It was with great sorrow and weeping that he performed the funeral rites for her.

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[1] Goddess of wealth.

A snake is evil,
A tale-bearer is evil,
Both are alike deceitful,
But the tale-bearer is worse,
Much more wicked than a snake,
By medicine or magic a snake can be controlled,
But the tale-bearer can by no means be controlled.

N. C. DAS.

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26. FATE.

A son may be a soldier, or he may be a leader, or he may be rich, or he may be handsome one never knows.

Once there was a man who had four sons. The eldest one was a great leader and would always be found where there were crowds. The second was very handsome and loved to dress in nice clothing. The third son seemed to be simple and liked to just wander about from place to place. The fourth boy seemed to have none of these special qualities but worked in the fields from early morning until evening.

One day when he was returning home, tired from his day's work, the thought came to him, 'There are four men and their wives who eat but I am the only one who works. If we four brothers would all work just think how much we could raise!' With this in mind he spoke to his brothers when he reached home. The elder brother said, 'Come let us all four get into a boat and go to another town and see what each of us can bring back'. So the next day they took the boat and went to the town where the King lived. They fastened the boat to the wharf and sent out the youngest one saying, 'Now you go into the town and let us see what you will find'. He left the boat and went into the town and since he was a farmer he soon noticed a man hoeing and went to him asking, 'What can you give me? Can you give me some food because there are a number of us who have come?' The man marked off a piece of ground and said, 'If you will hoe this piece then I will get some food for you'. The young man said, 'Yes, I will do the hoeing, you go now and get the food'. So the man went home and took a measure of rice, a red pumpkin, another kind of pumpkin, a handful of fish, oil, salt, peppers, etc. This he made into a bundle and gave to him. He took his reward and returned to the boat, very happy to show his brothers.

They decided that the next day they would send the third son, the simple one, out to see what he would bring back. He was up early and away almost before it was light. As he walked along he saw two men who seemed very busy binding up something into a bundle to be carried on the head. Just then he cleared his throat very loudly and the two men were so frightened that they left the bundles and ran away as fast as they could. The simple fellow took the bundles one at a time and carried them back to the boat. The two men having killed a man had stolen all of his jewellery, clothing, and valuables and thought they had reached a safe place where they could bind them into bundles. How true it is that a thief is himself robbed, and the hornet stings the wood and hurts only himself.

Then the second son, the handsome one, was sent out. He dressed in his best and looking his handsomest he walked with great dignity towards the city. Suddenly the King's daughter, on her way down to the river to bathe, saw this handsome man. She thought him so very beautiful that she fell in love with him at once and instead of going to take her bath she returned home greatly troubled. Later when she did not come to eat her meal the King was greatly disturbed and sent in search of her. They found her at last in a very melancholy state. She refused to be comforted so the King and the Queen asked what she desired and why she had entered this state. Then she said, 'This morning when I was going down to bathe I saw a very handsome man. I shall not eat unless you bring that man and let me marry him'. The King sent his men out and soon found the man whom they brought to the palace and the couple were married. The King gave such an enormous dowry with the princess that boat-load after boat-load was sent and the animals had to be driven. There were elephants, camels, cows, horses, goats, etc., being taken in droves along the river bank.

The last one to go was the eldest brother who left their boat to show what he could bring back. As he walked along towards the market he was wondering, 'Let us see what I can bring back'. In the road ahead he saw a large group of people who seemed to be discussing some important matter. As he listened it seemed that they were not able to decide anything, so he sat down and asked them to tell him the whole matter from the beginning. Then the leader of the group began to tell him that 'There is a woman who seems to have two husbands and they both claim that she is their wife. We are not able to decide which one is her real husband whom she married. Some months ago her husband took his small stock of goods in his boat and with his oarsmen started down the river to trade. Two or three weeks afterwards he came back saying, "As I was on my way I met some robbers who killed my oarsmen, took all of my goods, and it was only by good luck that I escaped with my life". The wife said, "What is money and goods? Let those things go. The important thing is that your life has been spared. We have enough. If you live we shall manage". But this week another man comes home and says he is her husband. He says he has been trading and brought home many things and finds another man in his house who claims to be his wife's husband. So he has called this council to decide who is the rightful husband. The two men are the same in complexion, the same features, the voice and manner of speaking is the same, so we have not been able to decide anything.' The new leader, in order to get at the inner truth of the matter, asked someone to bring an earthen water-pot. Then he said, 'Now the woman belongs to the one who can get inside of the water-pot'. The man who had just come and who had been trading lost all hope of getting his wife. But the man, who came home first, came and said, 'I can do that' and quickly entered the pot. The leader then thrust a big piece of wood in the mouth of the pot, made a fire, and set the pot upside down over the fire. After a while when the fire died down they looked into the pot to find a badly charred raven. They called the other man and told him, 'Now we know that he was only an evil spirit and the woman is yours. He has been able to assume your shape and live with your wife all of this time and has been able to throw sand in the eyes of all the villagers even. But some day even a thief will meet his match and this one has met his end as you see'.

Everyone was so happy at the way the difficulty had been settled that they told the husband to find some suitable reward for this excellent judge. So the husband gave the half of all his wealth and escorted him back to his boat with great joy. The next day the four brothers loosed their boat and started home with their goods which they had received. A few days later they reached their own village and sent word to their wives who came down to help them bring in the gifts. The youngest and his wife were able to carry all the rice, vegetables, and food in the one trip. The third son, the simple one, and his wife had to make two trips to carry off all the things the thieves had left. The second, the handsome one, and his wife had to make many trips to carry all that he had received and besides that he had brought home a princess. The cattle which had been driven along had already arrived. The boatmen had to help the eldest brother and his wife to carry the many loads of things he had received. They had all been asked by the eldest not to use any of their goods until they had met and decided what to do. When they met the eldest brother asked, 'Now, brother, do you still wish to live separately?' The youngest brother answered at once, 'No, I do not', as he was very happy to share with the others.

N. C. DAS.

27. THE CAT AND THE DOG BOTH GAIN.

Once there was an old man and his wife in a village who had raised an owl for their pet. The old man used to do his farming as the owl told him. At the beginning of every year the gods used to hold a meeting to discuss whether they would send rain or not and where to plant the rice to get a good crop. This owl used to go every year and sit under the seats and listen to all that was said and then he would come and tell the old man about it. That is, he would tell the old man that this year there would not be much rain so he should choose a low piece of land and plant his rice there. Then the old man would go and start to plow a low piece of land. When his neighbours saw this they would call out to him, 'Old man, why do you cultivate there? That is very low land and when the rains come there will be eight or nine feet of water there. Even if you do plant your rice there you will never get a crop'. The old man would only answer, 'This low piece of land was not being used and so I thought "let us see what it will raise this time if I cultivate it"'.

The village people thought of him as a very simple old man. However, when the rain did not come and no one was able to plant, the old man's rice grew beautifully and he and his wife filled their barns with the rice from their fields. Another time the owl would tell the man to cultivate a very high piece of land. Then, too, the villagers would tell him that he would never get a crop on such high dry ground and would talk among themselves about his being a bit crazy. But again they found that at harvest time his crop was very good and he had all the rice he could store. While the other villagers who planted on the lower ground lost everything when the floods came. The old man had plenty while everyone else had nothing.

The gods became interested in the fact that the old man always had a good crop and decided to make themselves visible and visit the old man in his home. Of course the old owl heard this too and said to the old man, 'Now when these gods come to your house, plant a row of banana trees on each side of the path leading from your gate to the house and sweep the ground very well, spread down mats and on top of them spread a cloth. Then each of you with a jug of water in your hands stand on either side of the gate to wait for them. When they come, first fall down and worship them, then wash their feet, and lead them on the cloth to the house. If you do all of these things then you will find favour in their sight, but if not, they will send misfortune to you'. So the old man and his wife did just as the old owl had said and they stood by the gate, each with a jug of water waiting for them. In a short time the gods came and the old couple fell down in worship, washed their feet, led them on the covered path to the house, and seated them with great reverence. Everything went well until they saw the owl. Then one of them said, 'Well! now I begin to understand who has done all these things. You, owl, have told the old man where to plant. From now on you shall not live in men's houses and you shall be able to say two words only. The only words you will say will be "Sur, sur (Thief, thief)" and the second will be "Niyu, niyu (I take)". You will no longer be able to tell men what you hear. Now fly away from here'. From that day the old man had to suffer his losses as well as enjoy his gains as other men since he was as blind as they as to the future. His bird could no longer help him.

N. C. Das.

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28. Diwali (the Light Festival).

Once there was a merchant living in a village with his wife and only son. His house was small and so too was his shop, but he never seemed to lack anything he wanted for his family. One day he was ill and could not go to his work. That night he called his wife and told her that he was going to die. He asked her to be sure to tell their son about the lights. He told her that the god Yama would come for him but that she was not to weep or feel sad as all would go well if they would only remember the lights.

Nevertheless the poor widow did feel very lonely after her husband's death. What should she do and how would she be able to raise her son now? The boy was still only a child so she went with him to the shop every day and was surprised to find how much money she had at the close of the day. The boy too was very happy to be in the shop and soon learned to care for it very well. But still she worried about how she would buy the new goods when these were all sold.

She did remember the lights and the boy was delighted to keep the little lamps filled with oil at first but later became sleepy. When his mother came later she found him sitting there fast asleep. She was frightened and quickly filled the lamps that were empty but there were a few still burning. But she need not have been so worried for the goddess of wealth, Lakhshmi, had come in while the boy slept and blessed both the house and the shop. Their shop still continued to prosper and the other merchants began to wonder how a woman and a small boy could make anything.

When the time came again for the lights to be put out the mother in her gratitude put out more and they kept them well filled. The merchants were watching to see why they kept these lights but they did not see when the goddess entered. They did hear the mother when she came and again found her son fast asleep. She roused the boy telling him that he must remember to keep the lights burning. 'If the lights go out then the goddess may not find her way into our home or may pass by our shop and then we will suffer.' The boy put fresh oil in the lamps and the merchants went off to their homes saying that they too would worship this goddess and they too would put out lights another year so that their shops might be blessed.

JANE SYMON.

This festival comes every year and we receive an invitation from the shopkeepers to come and enjoy their hospitality. It is one of the most beautiful festival I have seen. The Assamese people are very clever in arranging the lights in all kinds of fancy patterns and how they can get these tiny clay lamps to give the impression of lights hung in mid-air I do not know. The potter has a good business at this time of the year as all these little clay lamps not bigger than the palm of your hand but about an inch deep must be bought new. It is well worth one's time to walk about to see all of the different places so beautifully decorated with lights.

The festival takes place during the dark of the moon about the last of October or first week of November. The date of the invitation I have with me is October 31st, 1929. The cloth shops are all owned by men from Marwar. This to them is a new business year. They have closed their business for the year and decorate the shop with the most gorgeous silks, great mirrors, lovely lamps, and flowers to give it all just that artistic look which they know so well how to create. The table in the centre of the room holds fruits, the lovely silver perfume container as well as spices, cigarettes, and the betelnut. Each guest is received and offered any and all of the kinds of refreshments and each is sprayed with, or touched with, the real 'attar of roses', or some other oriental perfume. When the guests leave they all wish the firm a prosperous year. It is expected that you will call on all of the firms where you have done business during the year and it is polite to call on any new business man. This is a festival to the business man's goddess, Lakhshmi, who grants success or failure for the firm.

In the village however, it is quite as important to keep this festival as for the town folk. We drove through a number of villages one year to see how they kept this worship of Lakhshmi. It was beautiful to see the tiny lights in among the trees, for there is not another light and these tiny lamps must be filled often with mustard oil and the rag wicks kept pulled up so the tiny spark will keep alive. These must be kept burning all night because if they should go out then the goddess will turn away and you will fail in your attempts to raise a crop or to make a good bargain for your grain. This story seems to be common all over India but there are many versions of it. The ones in the villages have more to do with the crops and grain. The sacrifice takes place about one o'clock at night when the offering is made before the idol or picture of Lakhshmi. This lasts only for one night and must be all cleared by noon of the next day. The coming of the electric lights has somewhat taken the place of the beautiful lamps in the Bengali shops, but street lights are off for the evening. It is lovely to be in a town on the river banks for the festival as they set lights afloat in tiny boats made of banana leaves or the pith. I do not know of any other printed form of the story though many descriptions of it have been written.

29. Showers of Gold.

An old man and his wife had seven sons. When the eldest son was married and brought his bride home they asked her to cook for them. After about two years the second son was married and brought his wife home. Now she was asked to do the cooking. In this way one by one they all were married and each new wife was asked to be the cook for the family. But when the seventh son brought his wife and she was asked to cook she said, 'I will be the cook but be it sister-in-law or brother-in-law or these whom I have taken to be my father and mother, if they come from the field or from any other work, whatsoever it may be, let them bring something in their hand. Should they not bring anything then I will not give them any rice to eat'. When they heard this everyone, great and small, began to complain, 'The work in the fields is so hard and where shall we get anything to bring home'. But the old man and his wife both said, 'This is a good plan and if I do not bring something home then do not give me anything to eat'. So it became a rule that no one of them could come home empty-handed. There is a saying that, 'He who wishes to eat and live, must attend to the calls of nature also'.

So it was that he who worked in the field would bring home a fish, some arum, some fern leaves, a bit of wood, etc. But whatever he brought he would place it in the courtyard and call out, 'Oh, bride, come out'. She would come out and receive whatever was brought, then they would go, have a bath, and come back to eat and rest. Then in the afternoon they went out to their work again. One day one of them could not find anything to bring but saw a dead snake skin and decided to take that home. All of the others had nice things but all he had was this snake skin. When he gave it he said, 'I could find nothing else so have brought this'. She looked at it and said, 'Throw it on the roof of the house'. He was quite relieved and having taken his bath came back for his rice. Another day one could find nothing but some dung. So he took an arum leaf and carefully wrapped it up and took it home. The young wife was somewhat angry at this but told him to put it away very carefully in the cowshed, which he did, and after bathing was allowed to have his meal.

One day the King's daughter, when she went to the river to bathe, took off her necklace of gold and laid it on the sand while she went into the water. This bright shining thing caught the eye of a hawk who came down and caught it up in his beak and flew away. The princess sent a man to follow the hawk and try to recover her necklace. The hawk circled about for some time and at last came to rest on the roof of the old man's house. Here he saw the old dry snake skin and after looking at it for some time decided to take it and leave the golden trinket there. The man who was following the hawk arrived in the courtyard just in time to see the exchange. He shouted out to the old man, 'The hawk snatched up the princess' necklace and has dropped it on your roof. Will you please let me get it down so that I may return it to her?' The young wife came out and heard what had happened. She said, 'Unless you will give one-half of its value I cannot allow you to take it'. When the man ran to tell the princess she was very willing to give half the value and sent to her father for the money at once. When the man returned the young wife asked her husband to get the necklace down for him. The whole family was so pleased with the wise words of the young wife that they forgot all the unkind thoughts they had had and rejoiced in this new wealth.

About this time one of the King's enemies was successful in poisoning his food so that the King was about to die. Word was sent out that the only thing that could save the King's life was some twelve-year-old dung. Men were sent out to go from house to house in search of it and then they remembered that one of the sons brought in some a long time ago and put it in the cowshed. This they took to the palace and very soon the King was restored. As soon as the King was able he asked who had saved his life and the men told him that they found what they needed at the house of the old man with seven sons. The King caused his kingdom to be divided into four parts and bestowed one-quarter on the family as a sign of his appreciation. This increased still more the family pride in the young wife.

There was an old Brahman living in the village who, when he heard of the good fortune of the family, began to plan how, when the old man died, he would get a goodly portion of this for his part in the funeral rites. He became anxious that the old man die soon but how was this to be brought about. So he went to the astrologer and explained his desire to him. The astrologer began to find out the good and bad omens that might influence the old man. Finally he smiled and said, 'There is one bamboo in particular that leans over the roof of his house. If you can get this without harming it in any way, take it home, dry it, and burn it, the old man will surely die and his wife too. Go now and do exactly as I have told you. Get only that one that hangs over the roof'. The old Brahman did not wait but went straight to the house of the old man. When he entered the courtyard the old man greeted him with, 'Well, my Lord, what can be your business today?' The Brahman answered at once, 'You have something which I need very much. I see that you have many bamboos and there is one which leans over the roof, I need a bamboo like that very much'. 'Well, when the boys come in from work I will have them cut it for you'. As they sat waiting for the sons to come in from work they talked of many things. But as soon as they did come the father asked them to cut the bamboo for the Brahman. They said, 'What could you do with that one? Why not take a good one? This one is so crooked it is of no use', when they saw which one they were to cut. 'But I need one that is bent like that,' answered the Brahman. Just as the boys cut the bamboo the old brown cow in the shed became restless and the young wife went out to set her free. She went straight to the newly cut bamboo and began to eat the leaves. The Brahman picked up his bamboo and carried it home. Then he split it and placed it in the sun to dry. In a few days it was dry and he watched it burn with great satisfaction. But even though he waited he received no word of the old man or his wife's death. He then went back to the astrologer and told him all that he had done but it brought no results. 'But,' said the astrologer, 'you say that when the bamboo was cut the brown cow came and ate some of the leaves. I told you that you were to bring it to your house without harming it in any way. This you have not done. Now if you can bring away the cow then your desire will be fulfilled, but if not, it cannot be done'.

The Brahman then instructed his son what to say and do and took him with him to the old man's house. The boy at once began to shout saying, 'Oh father, ask the old man to give me the brown cow. I want her'. Hearing this the old man told his sons saying, 'The Brahman's son wishes to have our brown cow. I think he especially wants the calf. What shall we do?' The sons said, 'Give her to him. Take her son'. When they went to the shed there stood the brown cow with the tears running down her face. Then the young wife came out, took a new towel from her pocket, and wiped the tears from the cow's face and put the towel back in her pocket. Then one of the sons led the cow out of the shed and gave her to the Brahman's son. They went off home happily. But after a week when there still was no news of the old man's death they did not know what to do. The Brahman could endure it no longer and went again to the astrologer. The astrologer looked at him kindly but said, 'How many times must you bother me? Why do you not complete the thing at once? You worry me. The cow cried when you talked of taking her, didn't she? Then the young wife went out and wiped the tears with a towel and put the towel back in her pocket. Now you must get that towel if you desire the death of the old man'. Immediately the Brahman returned home and began to instruct his son what to say. The two of them again called on the old man and again the son called out, 'Father, that day when we took the brown cow the daughter-in-law wiped the tears off her face with a towel and took it back into the house. I must have that towel'. The old man could not see why he should not have it, so ordered his daughter-in-law to give the towel to the boy. She brought out the towel but the boy said it was not the one. Then another and he said it was not that one, until at last she brought out the one that had been used. She broke off a couple of threads and handed it to the boy who was so pleased that they soon went home. This time they were sure that within the week the old man would die. But he lived on and the Brahman went again to the astrologer. After he explained everything the astrologer looked at his book and said, 'You did bring the towel but the wife broke off two or three threads and swallowed them. So now you must kill the young woman before the old man will die'. Then the Brahman went home very sad but at last he thought up a plan. When he again called on the old man he was received with such respect and given the seat of honour. The old man asked, 'My Lord, what words do you bring today?' 'I have come to try to save you and your family from a very great danger. A great misfortune is coming to you and we must think of some way of escape. Your youngest daughter-in-law is expecting a child, is she not? I have had a vision in which I have been warned that your daughter-in-law is about to give birth to a monster, one who will eat human flesh. When he is born he will eat you and your wife first and then your sons and their wives and his own father and mother and then he will eat the neighbours. After that he will eat anyone he finds until all are destroyed. Therefore you must employ every means possible to prevent this'. The old man took all this in simple faith and went at once to try to find some means of killing his daughter-in-law.

In the evening when the sons all came in from work he called the youngest one aside and told him about this awful thing that was about to befall them. The only way for them to escape was for the young husband to kill her before she gave birth to this monster. He also promised his son that if he would do this to save them then he would get him another beautiful wife. After they had eaten their rice the young man took his knife and began to sharpen it. His wife watching him said, 'That is so sharp that one could easily cut a man in two with it. It is not necessary to sharpen it any more'. 'I noticed that the jungle was very thick at the back of the garden and it will take a sharp knife to cut and clear that.' After that he took a couple of chews of 'pan', worshipped his God, and went off to bed. He waited until he was sure that his wife was asleep. Then he took out the knife and went over to her. Then just as he raised his knife the flare of the lamp seemed to chuckle saying, 'You will never get it, you will never get it'. Two or three times he raised his knife and lowered it again. Then his wife wakened and saw him there, ready with the knife in his hand. She jumped up from her bed and threw her arms about his neck crying, 'Why did you not kill me while I slept ?' Then the young man's heart melted and he told her that they must leave. 'If we stay in this house I must kill you. We had better both of us go away at once.' So they gathered a few things and tied them into a bundle and left the house together.

The next morning when the pair were not to be found the family began to grieve, especially for the young son. A short time after that the old man died and his wife soon followed him, leaving the family sad indeed. The old Brahman came and performed all of the funeral rites and received much money and gifts. There is a saying like this, 'Potatoes seek curry, Brides seek a bridegroom, Brahman and vultures seek the dead, Astrologers seek the sick'. After this one misfortune after another came to the family until the six brothers and their wives became so poor that they did not have enough to eat.

Now let us turn to the younger brother and his wife. They entered deeper and deeper into the forest until it came time for the birth of the child. The woman said that she must rest there under the tree as her time was near. The husband said he would go on to the stream and get some water for her. But on his way the words of the Brahman came back to him. 'Your wife will give birth to a demon who will eat you all.' Then he thought, 'Now he is about to be born and if I am there he will surely eat me. Well, now that I have come away I shall stay away. I shall not go back'. So he followed the stream on and on. The young wife calling upon her God was left alone in the midst of the forest to give birth to her beautiful son. She waited for a very long time for her husband to bring the water to bathe the boy and had given up hope of getting it. Just then the great Lord Krishna and Parbhati were passing that way in their chariot. When Parbhati saw this woman she called out to the Great One, 'Stop the chariot and see what has happened. Let us see if we can find some help for her'.

Then the Great One said, 'Devi, how you do keep me going here and there to do things. There you had to bring a house for an elephant, then to keep watch over the tigers and bears. Then I had to make the long-horned buffalo give milk to feed the monkeys. I stole food from men's houses to feed other monkeys. Here I shall have to stay until the boy can walk'. When the child was a little larger she and her son bade Krishna and Parbhati a fond farewell and went to seek shelter from the people in a village. She found a place with a widow. Now this woman was barren and was also a widow. When she went out in search of food and rice she used to tell the woman that if the baby had a bowel movement she was not to wash him but that she herself would wash him when she returned. The widow answered angrily, 'Oh mother, do you think I am a servant that I would clean up for other peoples' children ? Even if you had not have told me I should not have bathed him'. After a little while the baby's mother went to the village for rice and oil for her meal. When she returned she found that the widow had bathed the baby. So she asked her, 'Why did you bathe the baby ? You said that you did not wish to care for another's child'. She said that she had done nothing with the baby. Why should she bathe him ? 'Just as boiling water makes a noise, so those who live in another's house become dependent,' said she. The mother made no answer.

The widow had not thought much about the baby until the mother told her not to bathe the baby and then she became curious. The more she thought of it the more she wished to know, so she decided to examine the baby and she was surprised at what she found. The child had had a bowel movement but she did not find ordinary excretions but bits of gold which she took and put away very carefully. She was afraid that the mother would return any moment, so she had to work very quickly. The next day when the mother had gone out for her rice and supplies, one of the late King's ministers came to the village in search of a likely child who might become the future ruler, as the King had died without an heir. Royal servants had been sent throughout the kingdom to search for a boy who might become the future king. When the minister saw this baby he decided that here was one who should be chosen. When he asked who was the child's mother the widow said that it was her child. So the minister took the woman and child with him back to the palace. When the mother had obtained enough rice and other food she returned to the house to find her baby gone. The widow was also gone and when she asked the neighbours they told her all that had happened during her absence. She ran straight to the King's palace and finding the widow began to scold her.

This of course attracted a great deal of attention and the officials tried to send this unknown woman home. At last they decided to put the two women in the same room for the night and stationed two faithful men as a secret guard to listen and try to gain information. The widow woman said, 'They came to the house in search of a boy child and when they saw the baby they seemed to be pleased with him. Then I thought they will take him to become the future king and so I said I was the baby's mother. I have suffered so much and have cared for you and the baby all of this time, so why shouldn't I have a little comfort and ease in my last days. Now you have no gratitude for all I've done for you but try to take the little happiness I get away from me'. The mother answered, 'I do not wish to give anyone trouble nor do I have the power to give them happiness. Under what trying circumstances did I give birth to my son. How much we have endured together since? Now you knowing some of this would take him as your son and leave me empty. What shall I say? My heart is broken. I never thought you would do this to me'. So throughout the night the two women talked.

The next morning the guards reported the conversation to the officials. The officers were quite convinced that the woman who came alone was the real mother. They called the two women and told them that it was impossible that they both were the mother of the child. They said, 'We feel sure that the woman who claimed the child and was brought in by the minister is not his mother. She only said, "He is my son", because she thought he was to become the King and if she claimed to be his mother she could live at ease the rest of her days. We know that the woman who came later is the mother who suffered to give birth to the child and has endured much that her child might have food and shelter. We have decided to keep this woman, the true mother, here at the palace to care for him. Now you must leave the city at once and go back to your own village and stay'. The mother, with deep gratitude and such tenderness that there could be no doubt, received her son into her arms.

As the boy grew he soon made friends with other boys and used to enjoy playing with them. As children often do, they would sometimes in their play offend each other. When they were offended they used to call this child 'the boy without a father'. So one day he went crying to his mother saying, 'Where is my father? The boys call me, "the boy without a father"'. The mother's heart was very troubled because of her son's words but decided to tell him the whole truth in a story form. The boy was so surprised at the greed of the Brahman, the lack of love and courage of his uncles and especially his father, and the deceitfulness of the barren woman who was so eager for a little fame. Of course all this was in the past and so was beyond his control but he began to think of some way by which he could find his father. He must find where his father was, now that he knew something of what had happened.

The mother and son between them finally decided upon a plan which might help them. If they were to offer more money than the usual rate for some work then men from many parts of the kingdom might come. In this way they might find some one who could tell them of the father or they might be lucky enough to find the father. They decided to have a very large tank dug and they would pay the men who came to work ten times more than for other work and they were to receive their money, ten rupees, each evening. So the call for workmen was sent out and many poor men came to work for the King. Each evening the men came and stood in line to receive the day's wage. The mother had planned that they were to enter one door which she could see from her place behind the curtain and go out by another door. Thus she could see each and if any one were to be questioned they would ask them to wait inside. So the boy gave out to each man until seven men came together and the mother from her hiding place asked him to delay paying these men. As they entered the boy asked them to sit and wait until the others had received.

They were very surprised and began to plead with him saying, 'Great King, we have laboured all day and are hungry. If you will grant us our money now we may still go to market and buy food'. The King's only reply was, 'I shall not delay you long. Only wait and let me finish with these first'. Then they began to wonder and feared that there might be some danger near. They whispered to each other saying, 'What will he do with us? Why did he keep us and not the others?'

When he had finished with the others he went to his mother who told him, 'Those six are your uncles but that one, do you see him, the youngest one, is your father. Do not let them go home now. Tell them to have their baths and change their clothing as they are to stay here for the night and will have their food here'. So he returned to them and gave the message. The seven men went to bathe while his mother cooked the food for them and when they returned she served them. So as she served them she asked the one, 'Have you married? Have you any children?' The youngest one answered, 'Yes, I married, but there was some trouble about it'. 'What kind of trouble came to you? Tell us about it,' she said. He did not wish to tell but since the mother of the King had asked he felt he should. He began at the beginning to tell how the Brahman had sown doubt in his mind and how his father had told him what he must do. When he was nearly finished the young King could wait no longer and interrupted with, 'Tell me. Am I a demon or a man?' The man was astonished but answered at once, 'Your Honour, you are a man. Who says you are a demon?' 'But you believed the Brahman and at the time of her greatest need you left your wife alone in the jungle. Were you not a coward to do that?', asked the young King.

Then the mother made herself known to them. The brothers were very pleased and remembered how they used to come in and how she used to serve them.

Then the six brothers began to tell her what had happened after she left them, saying, 'After you and your husband left our house father died and mother followed him in a short time. The Brahman who performed the funeral rites took what he desired. What happened to the remainder we do not know but in a very short time it was all gone. We had to work here and there in order to get money enough to feed our families'. The mother was so surprised that she said, 'Then it was the Brahman who said that I must be killed. He found it necessary to get me out of the way so that he could kill the old man and his wife, did he? Of course when they died he could conduct the funeral and get a great amount of money for it and fulfill his heart's desire. But see what happened to the rest of you. Even though you did try to cut me in two, God has saved me and my baby and has given me great happiness. Now will you all come here and live with us? I shall be happy to have you and shall see that no harm comes to you as long as I live.

The wives of the six brothers had heard from other workmen of the village that they had seen the youngest brother and that they were sure the brothers too had seen him. The wives then began to weep as their husbands had not returned and they feared some accident. They were very sad as their husbands had not returned and there was no money to buy food.

The six brothers were so pleased to see their younger brother and began to ask him about himself as they waited for their money. They told him, 'Our father and mother have both died. Since then all of our wealth has gone we know not where. We must go out working as servants in order to get money to buy food for our families'. He then told them about himself saying, 'When we left we went into the jungle and walked for days. When it came time for the child to be born my wife lay down under a tree and I told her I would go to a stream nearby and get some water for her. As I went along I could not but remember what the Brahman had said and became frightened. When I got to the stream I decided that this was a chance to escape and went on, never returning to see how my wife was. Since then I have worked for my food in different places'. The villagers went on to tell the wives that, 'Last evening we all went to the King's palace to receive our money. When the seven brothers went in he asked them to wait. We do not know what will be their fate'. The six women fasted all night long waiting for their husbands' return.

The next day when the six brothers returned to their homes they found their wives in tears. But there were soon smiles when they heard from their own husbands that they had found the younger one and that the mother of the King was the youngest daughter-in-law. That when they had been detained they had been given food which she had prepared. That while they were eating she had made herself known. 'She has requested that we bring all of our families and come to live with her and says that as long as she lives we shall lack nothing. She wishes us there where she may look after our welfare. Now eat something and then we must put our things together as we must go at once.' So in a short time they were ready and all went to the King's palace to live.

N. C. DAS.

30. THE VILLAGE OF MULANATH.

In a certain country there was a village by the name of Mulanath. All of the shops of this village were run by men who were under the King and anything one wished to buy must be bought from one of the King's shops. They all wished to gain as much as they could for the King. If a stranger came they would try to get all he had to put into the King's treasury. Thus the King had a great collection of very curious things, and every one who saw them was very much astonished. One thing was a stone boat which when one got into it would go about all over the tank. Another was a very unusual tree that would blossom, bear fruit, mature the seed, and even the seed sprout and grow while one watched. As all the strange merchants saw these things they were very pleased and would praise the King for having had such a privilege. They all said that never in all their life had they seen such things. Then the King would ask, 'What strange things have you seen?' Then the stranger would tell all the wonderful things he had seen. The King would ask, 'Can you show me those things?' Of course the men were sure that they could and if they could then they were allowed to come and go and trade freely, but if not, the goods would all be taken and put into the King's treasury and the men held as captives.

These traders had seen those things and so were very sure they could show the King as well. But when they tried to find them either they could not find the place or the wonders would not appear. Of course the King knew that these things were not real but appeared to be real to the strangers. So as many as went to that village to trade all met the same fate.

One day an old merchant called his son and told him to trade any place but never to go to the village of Mulanath as there was no chance of gain in that village. The following year the old man died leaving all of the wealth to his son. The young man began to think of the trade and especially of this village where it was said to be impossible to gain. He decided that he would like to see the place, so prepared his boat for the journey. He loosed his boat and started downstream but was surprised to find himself entering the village he sought so soon. As he came near the docks a white rice bird flew over. When he had fastened his boat he saw a washerman who was washing the King's clothing. When he spoke to him the washerman told him that he watched the rice bird and washed the King's clothing until it was as white as the bird's wing. The merchant then asked, 'If this is your bird, why do you not keep it more carefully? Your bird has eaten the spawn which my fish have laid. Make your bird give me back the spawn or we shall not have any fish in February (Magh)'. The merchant had brought some special sengra fish there to spawn. So the merchant took the spawn away from the bird. Now the poor washerman was undone because he said the bird was worth one hundred thousand rupees.

Soon after he left the docks the merchant met a blind man who said, 'Merchant, your father took my eye to sell and he said as he left me, "I'll send your eye back with my son, or I'll send a lac of rupees". Now give me the eye or the money'. Then the merchant answered, 'I have brought your eye now. You may either take out your bad eye and put this in or I will do it'. The blind man was not willing to do either and so quickly left the merchant.

Now the merchant had been successful in these first two trials but the third and harder one was to come. This was to play cards with the King. The King explained before they started that the stakes were to be high. If the King won the merchant would lose all of his wealth and himself become the King's servant. If the merchant won then all of the former merchants who had been kept prisoners and whose wealth was put into the King's treasury were to be his. They sat down to play and fastened the light on the back of the King's pet rat. The King had a secret way by which he could always win, so the merchant had brought a pet cat with him under his shawl. Just as they started to play the merchant let the cat out so the rat could see it and off went their light. When they had gotten a light again the merchant had arranged everything so that when they played he won. The King wished to play again thinking that another time he would surely win but the merchant said he had won and would not give in. So by winning the game he won the freedom of the others and all of their wealth. He returned to his home rejoicing that he had gained where his father had said there could be no gain.

N. C. DAS.

31. DISGUISE.

Once there was a man who had such a bad character that his neighbours could not endure him. At last the men of the village took sticks and drove him away. After having received so much punishment he began to think as he walked along toward another village. Finally he decided, 'If I do live in this village, as I did in my own, they too may drive me away. If the people who have always known me became so angry that they drove me out, what about these strangers? As it is my life is of little value. I think I shall sit like a priest and I shall mumble prayers and they will think that I am a holy man and they will honour me. They will give me food and I shall be able to eat all I want and live without working'. So he dressed himself in rags, found a cord which he put on in the approved manner and went along the way mumbling. When the people of the village saw him they thought him to be a holy man and bowed before him, brought him food and offerings.

But one day a man from his own village saw him and heard that he only mumbled the prayers. When he went to him he said,

'Count your prayers with great austerity,
As the foam rises on the Lohit.
That you may become religious,
How are you now?'

'I am thus now,
That in the future I may be religious.
I was unable to endure it
So I do this.
The people think me a priest.'

Hearing this the man walked away and left him.

N. C. DAS.

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32. HOLY DAY AND UNHOLY DAY.

Once there was a king who had an only son. He used to keep a low caste boy as a companion to care for and play with his son. When the people saw them they always saluted the young prince but they did not like to salute the low caste boy who was always with him. At last they told the young prince that he should not have this boy with him so much, because if he continued to allow him to sit with him everywhere they could not honour the prince without seeming to honour the servant too. The young prince thought this over very seriously and at last decided to tell his companion that he wished to travel alone and see the world. But the boy answered very obediently that he would be willing to go any place and would not think of letting him take such a journey alone. So they started off together to visit different parts of the kingdom and see the world.

One day as they travelled they came to a lovely palace. This was the palace of a friendly king whose daughter had been promised to the prince. When the girl's mother saw him she was very eager to know how he had come without being announced and where he came from. The prince told how he had visited his own kingdom and then had gone to other places to see something of the world. The future mother-in-law urged him to stay on for a time. The king too later talked with him saying that now that he was here they might as well have the wedding. The prince consented and soon the arrangements were made. His companion watched all of this with great interest. Soon after the wedding the prince wished to take his bride to his father's palace and planned the return journey. The companion, of course, went with the bridal pair as they began their return trip.

As they went the companion was trying to think of a plan whereby he could get this girl for his own. Then he remembered that the prince was very particular about the auspicious and inauspicious days. So he called out, 'Oh prince, is this an auspicious day?' To which the prince answered, 'This is an auspicious day and anyone who makes it otherwise will be destroyed'. 'Then if everyone says it is an auspicious day that is well. But if someone says it is not, what will you give me?' 'If anyone says that it is inauspicious then I will give you what I have on', answered the prince. Soon they saw an old man leaning on his cane and weeping as he came wearily down the road. As he came nearer they heard him saying 'My! My! what an evil day! That I should ever see the day when I should have to take a beating from a son!' The servant went to him then and asked, 'Would you say this is an auspicious day or an inauspicious day?' 'I say that it is very inauspicious that I, an old man, should receive punishment from my son,' answered the old man bitterly. When the prince heard this he was surprised but borrowing a cloth from his wife he at once took off his own clothing and gave it to the servant.

They walked on in silence but the low caste boy having won this victory was anxious to try his luck again. Again he asked the prince and the prince again answered, 'I say these are auspicious days and I still say so. They are not evil days'. 'Very well,' answered the companion, 'if the next person says this is an auspicious day I will give you back all the clothing I have on. But if they say it is an evil day what will you give me?' The prince said, 'I have nothing to give. I gave you all I had'. 'But your bride has a lovely chain about her neck. You could give that,' answered the covetous boy. 'My friend you have been very bold to think of such a thing. Well, even that I will give if this is an inauspicious day,' answered the prince.

It was some time before they met anyone but when they did who should it be but an old woman. She too was weeping as she trudged along in the dusty road. The boy went to her and asked, 'Mother, do you say this is a good day?' The old woman answered, 'Son, evil certainly has a very strong hold on the world. What men are saying is true, that sons do not obey their fathers, disciples do not follow their masters, wives even disobey their husbands, and the young people disrespect their elders. My own children have scolded me and have turned me out of their houses. Now I must go about begging for food. These certainly are evil days'. Then the boy called to the prince saying, 'Did you hear what she said?' The prince answered, 'Yes, I heard and I am taking off the chain. Come and get it'. So the companion took the chain and tied it securely in the corner of his cloth. They talked of many things as they walked along but again the question of the days came up. The prince still held to his point saying, 'I have said and still say that this is a good day'. Then the friend said, 'I will ask again and if they say it is a good day then I shall give you back the chain. But if they should say it is an evil day, what will you give me?' The prince was puzzled and said, 'I have not a single thing to give. What do you expect?' Then the servant said, 'You do have your bride, do you not? You could give her if you are so sure'. The prince was surprised and asked sadly, 'So you have come to that, have you? Well, of course I do not hold my own life dear as against religion. This is an auspicious day'.

After some time they met a little child in the road. The little fellow was alone and without food, clothing or shelter. The companion went up to him and said, 'Son, is this a good or an evil day?' The child was uncertain but said, 'Well, from the way the people treat me and my own wretched condition, I would say that it must be an evil day.' This delighted the low caste boy so he called to the prince, 'Did you hear what the child said? Now you must give me your wife'. There was no other way out for the prince and he had to give her up. But the companion could not find courage to take the bride right before the eyes of the prince. He must think of some other way. So he said that he would try again and asked the same question of the prince. Again the prince said, 'I have given you everything that I have. Everything that I held dear you have. What more could you ask?' The boy said, 'You still have your eyes'. So the prince promised, 'Yes, I still say this is an auspicious day. I am willing to give my two eyes should I be wrong'.

Next they met a woman screaming and crying as she came. When they asked her she began to tell all of her troubles saying, 'My! what shall I do? My husband does not love me. I work day and night to please him. I do not spare myself a bit. I do not get a bit of food for myself but even so he only listens to the relatives and accuses me all the time. He even beats me and now he has turned me out of his house. I have no father or mother, or brother or sister. Where shall I go and what shall I do? Where shall I die? Where is religion to allow such? There is no religion, all is gone and this is an evil day indeed'. The boy was so sure of his prize now that he shouted to the prince, 'Now what do you say? She too says this is an evil day'. The prince only said, 'I will give my eyes but not now. You know that if a young vulture has not eaten the flesh of man its wings will not grow and it cannot fly. See that nest over there in the tree. There is a young vulture which seems to be fully grown but he is not able to fly. Let us go there under the tree and you will put out my two eyes and the young vulture will eat my flesh and be able to fly'. So they all went over and the prince lay down on the ground ready to have his eyes out. The companion thought his heart's desire was within reach as he went up to put out the eyes of the prince. The prince rolled in agony and the boy unable to endure the sight took the young bride and started away.

The young vulture left its nest and went out on a limb of the tree where it could better see what was going on below. When the mother vulture came back with food for her young one she was surprised to find that the young bird was intent on some thing on the ground. It said, 'Look mother! What is the matter with that man?' Then he told all that had happened to his mother. She said, 'Now if someone does not heal this man's eyes he will die. If he dies I shall not eat and I too shall die'. The mother hearing this went off in search of some herbs which she knew about and brought them back in her mouth and rubbed them into his eyes. The prince's eyes were restored and when he recovered his senses he had a bit of the herbs in his hand. But then he discovered that even the cloth he had borrowed from his wife had been taken by the false friend and he was naked. He could not leave the place because he had no clothing.

Just then as he rested he saw a blind goat wandering about. When the boy came to get his goat he called to him to bring the goat close to the tree. When the boy brought it near, the prince applied the herbs to its eyes and it being healed ran off to its own house. The boy in astonishment ran after the goat but saw that it went straight home and that it could see. When he reached home the boy called out, 'Mother, mother, there is a young man over there under the tree who rubbed something in our goat's eyes and caused it to see'. The woman started at once to thank the young man. When the prince saw her coming he called out to her, 'Mother, do not come near me as

I have no clothing on'. When she heard this she turned back to her house, found some clothing which she brought and gave to him. She told him to put on this clothing and come to her house and she would give him food and shelter. When he came she said, 'Son, you have healed my goat of its blindness. What can I do for you? You must stay with us and let me give you food and shelter as long as you need'.

The news of the healing of the goat spread throughout the land and came at last to the ears of the king. Now the king was blind and had been so for many years. When he heard this good news he sent at once for the young man to come and bring his medicine. The young man approached the king with fear and trembling. But when the king heard his steps he called out, 'Doctor, I have not seen for many years. If you can heal my blindness then I shall give you the whole of my kingdom'. So the young man went near and the king permitted him to apply the herbs to his eyes and his sight was restored. In his joy he at once placed the young prince on the throne and ordered his elephants that he might go out to see his kingdom. When he returned he had a big wedding for his daughter and the young prince to whom he had promised to give her as soon as his sight was restored. Now he could take his ease and enjoy the rest of his life.

Not long after that the prince told his father, 'Father, I wish to have a very big tank made, for we need more water. I do not wish to do this without your permission and it will cost as much as rupees four hundred every day'. The old king answered, 'Son, I have told you that you may do just as you wish. I have no objection to this new tank'. The next day the prince called for one man from each village. Then he explained that he was to be the overseer for his village. He was to bring all the men of his village who had been married but had no children. He was to be very careful that there were no unmarried men and no men who had children in the group. This was all explained very carefully and the men were sent home to collect the men and bring them to work on the morrow.

In the evening the men came for their money passing in one door and out the other. The young king was busy giving out when one man said, 'Your Honour, I too have worked'. Then the king answered, 'This is not an auspicious day it is inauspicious. Sit down and wait a while. I cannot give to you just now'. So the king continued with the men for some time. Again the man spoke up and the king said, 'Be quiet. These are not good days'. When he had finished with all of the others he called a servant and asked him to bring a live coal. This was put into a large cooking vessel. This was placed on the head of the man and the overseer was ordered to take him throughout the village stopping at every door when the man was to call out, 'Today is an inauspicious day. Whoever says it is auspicious must do evil work as his punishment'. The overseer was to beat him with a piece of rattan if he did not say it at every door.

Thus the overseer took him off but as they went the coal burned all of his hair and even his head. Later the king ordered that he was to be trampled to death by the elephants so that no one who called the day an evil day should live. Then he called the overseer and asked how long this man had lived in his village. The overseer fell on his knees and said, 'Your Honour, this man recently came to our village and I do not know who his people were or where he came from'. Then the king asked about his wife. Again the man fell on his knees to answer, 'Your Highness, I did see the woman but she did not seem to be happy. "A tiger and a black leopard will feed together but they will never agree" (The high and the low have little in common) is the way to express it. Just as Ram and Robin could never agree but always fought each other'.

Then the king said, 'From what you have said I can understand much. Now go to this house and say, "The one whom you married is now the king. The man who took you has been killed. The king orders you to come with me"'. The man bowed and left the palace. When he reached his village he went at once to the house of the woman to give the king's message. The woman was very willing to go to the palace with him when she had heard all. As soon as they entered the palace gates the prince saw them and came running to meet them. He embraced the woman and they both began to cry. He led her into the palace and sent word to the father. When the old king and queen heard the news they sent for them to come into the inner courts. The prince began at the beginning and told them all that had happened. Then he told of his joy at finding this his bride. Then the king and queen blessed them both and accepted her as another daughter. The young prince who was faithful to his auspicious days had been restored to life, had been made king, and had regained his wife. The one who held that the days were evil or inauspicious days had lost everything, even his own life. So they accepted the two queens. They asked the young king to love them and care for them equally so that neither would suffer because of the other.

N. C. DAS.

33. THE PROUD TOAD.

Once there was a toad who started out from his home for a long journey. As he went along the way he saw a two-anna piece on the ground. His eyes grew large as he picked it up and looked at it. He stopped in his tracks and just looked and looked at this wonderful thing. Some of his friends came along and found him there in the middle of the road looking at the beautiful bright thing. They said, 'Stand aside and let us pass'. But he only answered, 'Just look what I have found!' Then his friends having admired it again told him to step aside as the trampling of so many feet, big and small, was dangerous. Someone might not see him and step on him and his life will be crushed out of him. But he had swelled himself up as big as he could in his happiness over the great treasure. He therefore paid no attention to the warning but went on dreaming of the future and how great he would be.

His friends went on their way but he was too absorbed. Many animals did come that way, both great and small, and among them was an elephant. He, of course, could not see the toad but planted his great feet firmly in the dusty road and one great foot landed squarely on the toad. What chance was there even for a proud toad who had found two annas? When the elephant passed by he lay in the dust as flat as his lovely two-anna piece.

JUGASWAR SAIKIA.

One hot summer evening about twenty girls and I sat on the grass and listened to this story as told by a man who had come to conduct our evening vesper service. While Jugaswar has not received much education in the schools still he is a keen observer and has learned much in the 'school of life'. He had been reminding the girls of his lack of education and told them he had a very humble message to give them. He asked them to remember that these blessings they had received were given so that they might be used. Then he told the story of 'The Proud Toad' to illustrate what comes to those who become 'puffed up with pride'.

The story was a new one to the girls as it was to me. Several of them spoke to me about it later saying what a good story it was. They said they would find it useful in their own lives and hoped to be able to help others by it.

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34. ALL GOD'S WORKS ARE GOOD.

Once upon a time a blind man and a hunchback became very good friends. They went everywhere together. Neither of them could work so they used to go about from place to place begging. Whatever was given to them the lame man used to divide and give the blind man his share.

One day a woman gave them some milk. In the evening when they were sharing the things of the day the lame man asked the blind one if he wanted some of the milk. The blind man said, 'What's that you say "milk"? What is milk like?'

His friend laughed and said, 'It is white and moves as one who crawls'. 'Moves? How does it move? What is it like?' So the lame man put his finger into the milk and said, 'See it moves like this'. When the blind man took hold of his friend's hand and felt it carefully he said, 'Oh my, that long thing and it moves? How can one eat it? It seems to me that would stick in one's throat. You may eat that. I'll not take what I do not know or see'. So the lame man did drink all of the milk. As they lay down for the night he thought to himself, 'This blind man is a fool'.

Another day when they were begging they found a bag of gold in the road. The lame man kept thinking how lucky they were as this much gold would provide for them many days and they would not need to beg from house to house any more. So he said to the blind one, 'Oh, blind one! Today we have found gold, come let us sit down and divide it. You sit here'. As they sat facing each other the lame man dug a hole in the soft earth and put his share in it. Then he put the other pile out on the sand so that they would seem about equal. When he had it all done to his satisfaction he said, 'Now you choose which pile you want and take that and I will have the other'. The blind man put out his hand and felt about a little then said 'I shall take this', with his hand on that in the hole. The lame man said, 'Now I see I have made a mistake and the two are not the same'. He did not wish the blind man to know he had chosen the larger share. So he said, 'Wait, I shall do it better this time'. But each time the blind man chose the larger share.

Then the lame man decided that his friend was not really blind but had been deceiving him all these days. He was so angry now that he said, 'All right, you wait, I'll see to your blindness', and gave him such a slap on the cheek that the blind man was hurt. He stood up and struck the lame man such a blow on his back that it was straightened. Then he realized that his eyes were opened.

T. C. Handique.

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REVIEWS OF BOOKS.

'IRĀQĪ: THE SONG OF LOVERS ('USHSHĀQ-NĀMA). EDITED AND TRANSLATED BY ARTHUR J. ARBERRY. 8½×5. Translation pp. i–xxii, 1–84, and text pp. 1–99. Islamic Research Association Series, Bombay, Publication No. 8. Oxford University Press, 1939. Rs.5.

The text and translation of the 'Ushshāq-Nāma by Fakhru'd-Dīn Ibrāhīm *ibn* Shahriyār of Hamadān or 'Irāqī prepared by Dr. A. J. Arberry and published by the Islamic Research Association of Bombay is a very useful addition to the literature of the lesser known Persian poets of the 7/13 century.

'Irāqī's 'Ushshāq-Nāma is a treatise in ten chapters consisting of 66 sections of *Ghazals* (poems) and *Mathnawīs* (verses) 'on the subject of Divine Love, the mystical-philosophical discourse being illustrated and enlivened with anecdotes of famous mystics and others'. With the text, which is based on a collation of four manuscripts, is issued the text and an abridged translation of an hitherto unpublished biography of the poet by some unknown author. The important variants in the four MSS. are published in an appendix of some 12 pages and a few useful notes regarding various important personalities referred to in the poem and special references to the Holy Qurān are also dealt with in a short section. The lithographed text, which is remarkably free from misprints, is a proof of the great labour expended in producing a faithful text both by the editor and the copyist. In trying to produce a 'faithful and literal' translation, the editor has, however, at times confused the sense of the original and the translation as a result does not conform closely to the Persian text. In a few passages of the translation such as in 'After wandering lost that day and night' (p. xv), apparently some words have been missed. On the whole, however, the work is a very valuable addition to the published texts of the period, and the editor deserves to be congratulated on his excellent performance. It would, however, have been useful if the editor had discussed at greater length the style, composition and the basic theme of the composition of 'Ushshāq-Nāma.

B. PRASHAD.

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विश्वविद्यालय

ALIVARDI AND HIS TIMES: By KALIKINKAR DATTA, M.A., Ph.D., Asst. Professor of History, Patna College. Published by the University of Calcutta. Royal Octavo, pp. xix + 306. There is a useful index at the end. No price is mentioned. Neatly bound in cloth. The book is evidently the thesis which won for the author the Doctorate of the University of Calcutta; but there is no express mention of the fact anywhere in the body of the book.

Dr. Datta is a quiet scholar and it is always a pleasure to read his contributions. They are always homely and plain and seldom brilliant, dealing most often with familiar subjects. But the honest industry of the author begins to incline the reader in his favour from the very first page of his books. The present monograph on Alivardi has all the above characteristics. It has been a pleasure to read it through and the profit and instruction gained is also very considerable. The reviewer could note only one notable omission. While the discussion on Hindu society is fairly satisfactory and readable, the author appears to have purposely omitted describing and criticizing Muslim society and the morals of the Muslim ladies and gentlemen of the period, probably under the apprehension that the community in Bengal may not at present be in a mood to appreciate such criticism. But that Dr. Datta does not lack historical insight is sufficiently indicated by the following able and spirited passage by which he pronounces on Alivardi's victory over Sarfaraz, his master's son:—

> 'The political atmosphere of the time was utterly vitiated by the vices of inordinate ambition, treachery and ingratitude. Alivardi's behaviour towards Sarfaraz, son of his benefactor to whom he was indebted for his early prosperity, was highly abominable . . . A nemesis followed it when his favourite grandson Sirajuddaulah fell a victim to the same forces that had been used by him to overthrow Sarfaraz. It might be very well said that the battle of Palassey was the reply of historical justice to the battle of Geria.' (P. 41.)

If the well-known portrait of Alivardi preserved in the palace of the Nawab Bahadur of Murshidabad and reproduced in the book under review is a true representation of the great Nawab, he looks more like a soft-hearted poet than a stern administrator and we easily see in him the indulgent grandfather and the doting father. The purity of his personal character, which bears such a sharp contrast to the generality of characters of the period, is also found reflected in his mien. That such a man had to face the ravages of the terrible Maratha raids and ultimately had to take recourse to treachery to get rid of the Maratha general Bhaskar Pandit, is only a very sad feature of the times. The scrupulous chivalry of Alivardi towards the captured female members of his enemies' families was a brilliant feature of his character. Alivardi's Begam is also brought out in a very pleasant light by the author:—

> 'Alivardi's Begam occasionally appeared on the battle-field with her husband, and also "played the rôle of a supreme political officer in Bengal, whilst her husband fought the battles with the Marathas". She encouraged her husband when the latter gave way to despair . . . . Holwell writes about her: "A woman whose magnanimity, wisdom, benevolence and every amiable quality reflected high honour on her sex and stations. She much influenced Alivardi's Councils and was consulted by him in every material movement in the State except when sanguinary and treacherous measures were judged necessary, which he knew, she would oppose, as she ever condemned them when perpetrated . . . . . predicting always that such politics would end in the ruin of his family".'

The noble soul of a pious and high-minded lady shines forth in the above picture and it is sad to ruminate that the offsprings of such a high-souled pair turned out so badly.

The conclusion of the author is worth quoting:—

> 'The period supplies a student of history with two important lessons. It shows that even in political circles crime begets crime and that a power gained by treachery and force cannot be a source of real peace and happiness to a usurping adventurer or his family . . . It also demonstrates that it was even then not impossible for a wise and tactful ruler of a country, so much internally divided as Bengal, to secure ordinarily the support of all the communities in his administration.'

There are occasional lapses in language and diction but they will surely be removed if the book sees a second edition. We conclude by inviting the author to undertake an authoritative monograph on Sirajuddaulah, for which task few scholars appear to be better fitted than the author of the book under review.

N. K. Bhattasali.

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